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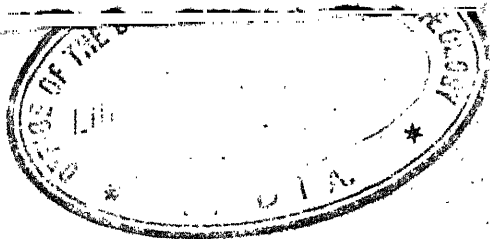
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With the compliments of the Chief Commissioner,
Central Provinces.

Nagpur, the 26th June 1917.



DESCRIPTIVE LISTS
OF
INSCRIPTIONS ~~AND~~
IN ~~3458~~
THE CENTRAL PROVINCES AND BERAR

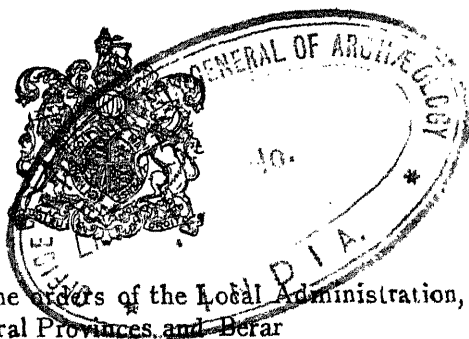
BY

23234

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417.31
Hir



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Central Provinces and Berar

Agpur

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PREFATORY NOTE.

When in 1909 Dr. (now Sir John) Marshall, C.I.E., Director-General of Archæology in India, visited this Province, he asked the District Officers to report on the archæological requirements of their respective districts. I then took an opportunity of suggesting, among other things, the preparation of an *Epigraphia* for the Central Provinces and Berar containing the full transcript, translation and notes on each inscription; but Dr. J. P. Vogel, later on the *locum tenens* of Dr. Marshall, pointed out that these Provinces were never under the sway of a single dynasty, and an *Epigraphia* referring to various dynasties limited to the inscriptions found in parts of their dominions now included in the Central Provinces and Berar would necessarily be incomplete, and thus a less elaborate work giving important data contained in each inscription, together with references to books or journals where it is dealt with in details, would serve all the purposes which a book of this kind is expected to do. The compilation has accordingly been made on the lines suggested by Dr. Vogel, but in a few cases, such as Arang Plate of Bhīmasena, No. 116, and Sirpur Inscription, No. 120, I have given rather a detailed account, as I did not think there was a chance for my detailed articles on them to appear in the *Epigraphia Indica* before the publication of this book, which has, however, been much delayed simply for want of letters with diacritical marks. In view of the fact that there is not a single library with archæological books in this Province worth the name, and looking to the difficulty I myself experienced in securing books, in spite of the kind

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offer of assistance from the Director-General of Archaeology's Library, the Imperial Library, Calcutta, the Bengal Asiatic Society and the Punjab Museum Libraries, I have sometimes ventured to insert interesting points *in extenso* — for instance, the controversy on the Rāmgadh hill cave inscriptions (No. 241). In short, with a view to make them easily accessible, I have endeavoured to put in all important matter contained in or relating to an inscription which a general reader would care for, and I hope the compilation will be of some use to those who are inclined to study the antiquities of these Provinces.

My best thanks are due to the Hon'ble Mr. C. E. Low, C.I.E., I.C.S., for encouraging me to undertake the work and for making all preliminary arrangements for its compilation, and also for his kindness in reading over the final proofs at a time when he was extremely busy with other most important work. It was my intention to submit the final proof for Dr. Vogel's perusal also, but his departure from India to take up the Sanskrit Professorship in the Leiden University, and the uncertainty of papers reaching his hands owing to the breaking out of the war with Germany, have deprived me of the benefit of his valuable and mature advice and suggestions, which, I have no doubt, he would have favoured me with.

My acknowledgments are also due to Mr. T. G. Green for endeavouring his best to secure accented letters and to get the book printed as correctly as possible through a staff altogether unaccustomed to this kind of work.

H. L.

Lists of Inscriptions in the Central Provinces and Berar.

CONTENTS.

No.	Name.	Page.
	Introduction ...	i
NAGPUR DISTRICT.		
1	Nāgpur Stone Inscription of the Rulers of Mālava.	1
2	Sītābalḍī Stone Inscription of the time of Vikramāditya VI.	2
3	Rāmṭek 'Lakshmana' Temple Inscription ..	3
4	Rāmṭek Copper Plate ...	4
5	Nāgpur Tomb Stones in Arabic and Persian.	5
6	Dongartāl Inscription ...	<i>ib.</i>
7	Kelod Inscription ...	<i>ib.</i>
	Nāgpur Museum Inscriptions ...	<i>ib.</i>
WARDHA DISTRICT.		
8	Deoli Plates of Krishṇa III ...	10
9	Paunār Inscription ...	11
10	Thānegaon Inscription ...	<i>ib.</i>
BHANDARA DISTRICT.		
	No Inscriptions ...	12
CHANDA DISTRICT.		
11	Bhāṇḍak Buddhist Inscription ...	13
12	Deoṭek Stone Inscription ...	14
13	Bhāṇḍak Brāhmī Inscription ...	15
14	Bhāṇḍak Slab in Bhadrānāga Temple ...	<i>ib.</i>
15	Bhāṇḍak Chandikā Temple Inscription ...	<i>ib.</i>
16	Bhāṇḍak Yauvanāśva Temple Inscription...	<i>ib.</i>
17	Bhāṇḍak Cave Inscription ...	<i>ib.</i>
18	Mārkaṇḍa Temple Inscription ...	16
19	Mārkaṇḍa Pillar Inscription ...	<i>ib.</i>
20	Chirul Temple Pillar Inscription ...	<i>ib.</i>
21	Naokhalā Stone Inscription ...	<i>ib.</i>
BALAGHAT DISTRICT.		
22	Bālāghaṭ Plates of Prithvishēṇa II ...	17
23	Ragholi Plates of Jayavardhana ...	18
24	Lāñji Stone Inscription ...	19

No.	Name.	Page.
JUBBULPORE DISTRICT.		
25	Rūpnāth Edict of Aśoka ...	20
26	Tigwān (Tigowā) Inscriptions ...	21
27	Kāritālāi Plates of the Mahārāja Jayanātha.	<i>ib.</i>
28	Bilahrī Stone Inscription of the Rulers of Chedi.	22
29	Jabalpur Copper Plate of Yaśaḥkarnadeva.	24
30	Bherāghāt Stone Inscription of the Queen Alhanadevī.	25
31	Karanbel Stone Inscription of Jayasimhadeva.	26
32	Tewar Stone Inscription of Gayakarnadeva of the (Chedi)-year 902.	27
33	Gopālpur Stone Inscription of Vijayasimhadeva.	28
34	Kāritālāi Stone Inscription of the reign of Chedi King Lakshmanarāja.	<i>ib.</i>
35	Benāres Copper Plate Inscription of Karnadeva.	29
36	Kūmbhī Copper Plates ...	31
37	Tewar Stone Inscription of the reign of Jayasimhadeva.	32
38	Bherāghāt Chaunsath Joginī Temple Inscriptions.	<i>ib.</i>
39	Chhoṭī Deorī Stone Inscription ...	37
40	Bahuriband Jain Statue Inscription ...	<i>ib.</i>
41	Kāritālāi Inscription of the reign of Virarāmadeva.	38
42	Tewar Vajrapāṇi Statue Inscription ...	<i>ib.</i>
43	Tewar Fragmentary Inscription ...	<i>ib.</i>
44	Jabalpur Stone Praśasti of Jayasimhadeva of the Chedi year 926.	39
45	Bargaon Kalachuri Inscriptions ...	<i>ib.</i>
46	Bargaon Śiva Temple Inscription ...	<i>ib.</i>
47	Simrā Pavilion Inscription ...	40
48	Kugwān Fragmentary Stone Inscription ...	<i>ib.</i>
49	Murwārā Slab ...	<i>ib.</i>
50	Ṭolā Statue Inscription ...	41
51	Sati Records ...	<i>ib.</i>

No.	Name.	Page.
-----	-------	-------

SAUGOR DISTRICT.

52	Eran Stone Inscription of Samudragupta ...	42
53	Eran Stone Pillar Inscription of Budha- gupta.	<i>ib.</i>
54	Eran Stone Inscription of Toramāṇa ...	43
55	Eran Small Boar Inscription ...	<i>ib.</i>
56	Eran Posthumous Stone Pillar Inscription of Goparāja.	44
57	Rāhatgaḍh Stone Inscription of Jayasimha- deva.	<i>ib.</i>
58	Khurai Copper Plate ...	45
59	Sati Inscriptions ...	<i>ib.</i>
60	Khimlāsā Mahant's Tombs ...	46
61	Khimlāsā Persian and Arabic Inscriptions.	<i>ib.</i>
62	Dhāmōni Persian Inscription ...	47
63	Garholā Persian Inscription ...	<i>ib.</i>
64	Kanjiā Inscriptions ...	<i>ib.</i>
65	Baleh Inscription ...	48
66	Pithoriā Stone Inscription ...	<i>ib.</i>
67	Saugor Old Artillery Mess Bungalow Inscription.	<i>ib.</i>

DAMOH DISTRICT.

68	Damoh Stone Inscription of Vijayasimha...	49
69	Singorgadh Stone Inscription ...	<i>ib.</i>
70	Baṭiāgaḍh Stone Inscription of the Vikrama year 1385.	50
71	Baṭiāgaḍh Persian Stone Inscription ...	51
72	Damoh Persian Inscription ...	<i>ib.</i>
73	Bangaon Sati Inscription ...	<i>ib.</i>
74	Kundalpur Stone Inscription ...	52
75	Baṭiāgaḍh undated Stone Inscription ...	<i>ib.</i>
76	Sati Inscriptions ...	53

MANDLA DISTRICT.

77	Rāmnaḡar Stone Inscription ...	54
----	--------------------------------	----

SEONI DISTRICT.

78	Siwani (Seoni) Plates of the Mahārāja Pravarasena II.	57.
79	Lakhanādon Stone Inscription ...	<i>ib.</i>
80	Aṣṭā Stone Inscription ...	<i>ib.</i>

No.	Name.	Page.
-----	-------	-------

HOSHANGABAD DISTRICT.

81	Unḍikavāṭikā grant of Abhimanyu	... 58
82	Ṭimarnī Idol Inscriptions	... 59
83	Chārṇwā Inscriptions	... <i>ib.</i>
84	Kāpasī Statue Inscription	... <i>ib.</i>
85	Satī Inscriptions	... <i>ib.</i>
86	Gunorā Inscription	... 60

NARSINGHPUR DISTRICT.

87	Magaradhvaḥa Jogi Pilgrim Record	... 61
----	----------------------------------	--------

NIMAR DISTRICT.

88	Māndhātā Copper Plates of Jayasimha of Dhārā.	62
89	Māndhātā Plates of Devapāla.	... 63
90	Māndhātā Plates of Jayavarman II	... 64
91	Harsauda Stone Inscription of Devapāla-deva of Dhārā.	65
92	Asirgaḍh Seal of Sarvavarman	... <i>ib.</i>
93	Asirgaḍh Fort Inscriptions	... 66
94	Asirgaḍh Gun Inscriptions	... 68
95	Burhānpur Sanskrit Inscription of Adil-shāh.	69
96	Burhānpur Jāmī Masjid Arabic Inscription.	71
97	Burhānpur Jāmī Masjid Akbar's Inscription.	<i>ib.</i>
98	Burhānpur Adil Shāh Tomb Inscriptions	... <i>ib.</i>
99	Māndhātā Amareśvara Temple Inscriptions.	72
100	Māndhātā Chaubīs Avatār Temple Inscriptions.	<i>ib.</i>
101	Padma Kuṇḍ Inscriptions at Khandwā	... <i>ib.</i>
102	Khandwā Gun Inscriptions	... 73
103	Burhānpur Akbari Sarai Inscriptions	... <i>ib.</i>
104	Burhānpur Pīr Tomb Inscription	... 74
105	Asirgaḍh Idgāh Inscription	... <i>ib.</i>
106	Khaṭlā Arabic Inscription	... <i>ib.</i>

BETUL DISTRICT.

107	Betūl Plates of Sāmkshobha	... 75
108	Tiwarkeḍ Plates of Nannarāja	... 76
109	Multāi Plates of Nannarāja	... 77
110	Kherlā Fort Inscription	... 78
111	Somāripet Inscription	... 79

No.	Name.	Page.
BETUL DISTRICT.—(<i>Canceled</i> .)		
112	Muktāgiri Statue Records	79
113	Bānūr Copper Plates of Achaladāsa	<i>ib.</i>
CHHINDWARA DISTRICT.		
114	Dudīa Plates of Pravarasena II	81
115	Nilkanthi Stone Inscription	<i>ib.</i>
RAIPUR DISTRICT.		
116	Araṅg Plate of Bhīmsena	83
117	Balodā Plates of Tivaradeva	85
118	Rājim Plates of Tivaradeva	86
119	Sirpur 'Gandheśvara Temple' Inscription of Sivagupta.	<i>ib.</i>
120	Sirpur 'Lakshmaṇa Temple' Stone Inscription.	88
121	Araṅg Plates of the Rāja Mahā Jayarāja...	96
122	Raipur Plates of Mahā Sudevarāja	<i>ib.</i>
123	Khariār Plates of Mahā Sudeva	97
124	Rājim Stone Inscription of Jagapāladeva...	<i>ib.</i>
125	Khalāri Stone Inscription of the reign of Haribrahmadeva.	99
126	Rāyapura Stone Inscription of Brahmadeva.	<i>ib.</i>
127	Araṅg Plate of the Haihaya King Amara-simhadeva.	100
128	Sihāwā Stone Inscription of Karṇarāja	101
129	Araṅg Stone Inscription	<i>ib.</i>
130	Sirpur Buddha Image Inscription	<i>ib.</i>
131	Turturiyā Buddha Image Inscription	102
132	Sirpur Surang Mound Stone Inscription	<i>ib.</i>
133	Sirpur River Gateway Inscription	<i>ib.</i>
134	Rājim Rājivalochana Temple Inscription...	103
135	Pillar Inscriptions in Rājivalochana Temple at Rājim.	<i>ib.</i>
136	Kuleśvara Temple Inscription at Rājim	104
137	Deokūt Stone Inscription	<i>ib.</i>
138	Kāndādongar Rock Inscriptions	<i>ib.</i>
139	Raipur Fort Inscription	105
	Raipur Museum Inscriptions	<i>ib.</i>
BILASPUR DISTRICT.		
140	Ratanpur Stone Inscription of Jājalladeva	106
141	Ratanpur Stone Inscription of Prithvi-deva III.	107

No.	Name.	Page.
BILASPUR DISTRICT.—(Conclud.)		
142	Kharod Stone Inscription of Ratnadeva III.	107
143	Akaltarā Stone Inscription ...	109
144	Seorinarāyan Stone Inscription ...	110
145	Akaltarā Fragmentary Stone Inscription ...	111
146	Mahāmadpur Stone Inscription of the Kalachuri kings.	ib.
147	Malhār Stone Inscription of Jājalladeva ...	112
148	Pāli Temple Inscriptions ...	ib.
149	Kharod damaged Stone Inscription ...	113
150	Ratanpur 'Mahāmāyā Temple' Inscription.	114
151	Kosgain Stone Inscription of Vāharendra.	ib.
152	Ratanpur 'Bādal Mahal' Inscription of the rulers of Talahāri maṇḍala.	115
153	Karnārjuni Temple Inscription at Ratan- pur.	116
154	Kharod Statue Inscription ...	117
155	Bilāspur Statue Inscription ...	118
156	Seorinarāyan Statue Inscription ...	ib.
157	Kugdā Fragmentary Inscription of the Kalachuri rulers of Ratanpur.	119
158	Mallār Stone Inscription ...	ib.
159	Koṭhāri Fragmentary Inscription ...	ib.
160	Korbā Sitāmaḍhī Inscription ...	120
161	Spurious Lāphā Plate of Prithvideva ...	ib.
162	Koṭgadḥ Gateway Inscription ...	ib.
163	Ratanpur Fragmentary Inscription of Pri- thvideva II.	121
164	Ratanpur Rāmṭekarī and Kanṭhī Devala Inscriptions.	ib.
165	Semarsal Pāli Inscription ...	ib.

DRUG DISTRICT.

166	Drug Stone Inscription ...	122
167	Bālod Sati Pillar Inscription ...	ib.
168	Sahaspur Statue Inscription ...	123
169	Gurur Stone Inscription ...	ib.
170	Sorar Stone Inscription ...	124
171	Bālod Stone Pillar Inscription ...	ib.
172	Gandai Mahādeva Temple Inscription ...	ib.
173	Deokar Inscription ...	ib.

No.	Name.	Page.
AMRAOTI DISTRICT.		
174	Chammak Plates of the Mahārāja Pravara-sena II.	125
175	Gāwilgadh Persian Inscriptions	... <i>ib.</i>
176	Gāwilgadh Kaṅgūra Inscription	... 126
177	Ellichpur Inscriptions	... 127
178	Amner Tomb Inscription	... 130
179	Dhanorā Inscription	... <i>ib.</i>

AKOLA DISTRICT.

180	Akolā Inscriptions	... 131
181	Narnālā Fort Inscriptions	... 132
182	Bārsī Takli Sanskrit Inscription	... 133
183	Pātur Inscriptions	... 134
184	Sirpur Inscriptions	... 135
185	Piñjar Temple Inscription	... <i>ib.</i>
186	Bālāpur Inscriptions	... 136
187	Panchgawhān Inscriptions	... <i>ib.</i>
188	Mangrūl Inscriptions	... 137
189	Akoṭ Inscriptions	... 138

BULDANA DISTRICT.

190	Amarāpur Stone Inscription of Simghana...	139
191	Malkāpur Inscriptions	... <i>ib.</i>
192	Rohankhed Inscriptions	... 140
193	Shakarkheldā or Fatahkheldā Inscriptions.	<i>ib.</i>
194	Mehkar Inscriptions	... 141
195	Sātgaon Statue Inscription	... <i>ib.</i>
196	Lonār Sanskrit Inscription	... <i>ib.</i>
197	Tārāpur Devi Temple Inscription	... 142

YEOTMAL DISTRICT.

No Inscriptions	... 143
-----------------	---------

BASTAR STATE.

198	Bārsur Telugu Inscription of the time of Jagdekkabhūshana.	144
199	Potinār Telugu Inscription of the time of Jagdekkabhūshana.	145

No.	Name.	Page.
BASTAR STATE.—(Concl'd.)		
200	Bārsur Stone Inscription of Gaṅgamahādevi, wife of Someśvaradeva.	146
201	Narāyanpāl Inscription of Guṇḍa Mahādevi.	<i>ib.</i>
202	Kuruspāl Stone Inscription of Someśvaradeva.	147
203	Kuruspāl Inscription of Someśvaradeva of Śaka year 1019.	148
204	Kuruspāl Tank Slab of Dhāraṇa Mahādevi	149
205	Kuruspāl Fragmentary Stone Inscription ...	<i>ib.</i>
206	Gaḍiā Telugu Inscription of Someśvaradeva.	150
207	Rājapura Plates of Madhurāntakadeva ...	<i>ib.</i>
208	Dantewārā Pillar Inscription ...	<i>ib.</i>
209	Jaṭanpāl Stone Inscription of Śaka year 1140.	151
210	Sunārṇpāl Stone Inscription of Jayasimhadeva.	<i>ib.</i>
211	Ṭemrā Sati Stone Inscription, Śaka year 1246.	152
212	Dantewārā Telugu Inscription of the Śaka year 984.	<i>ib.</i>
213	Dantewārā Māsakdevī's Notification ...	<i>ib.</i>
214	Errakoṭ Telugu Inscription ...	153
215	Dantewārā Kākatiya Inscription ...	<i>ib.</i>
216	Doṅgar Inscription of Daryāodeva ...	155
217	Doṅgar Inscription of Bhairamadeva ...	156
218	Bhairamagaḍh Incomplete Telugu Inscription.	<i>ib.</i>
219	Bhairamagaḍh Short Telugu Inscription ...	<i>ib.</i>
220	Bhairamagaḍh Pilgrim Record ...	<i>ib.</i>
221	Bārsur Nāgari Inscription ...	157
222	Gaḍiā Jungle Slab ...	<i>ib.</i>
223	Tirathgaḍh Inscriptions ...	<i>ib.</i>
224	Narāyanpāl Field Inscription ...	<i>ib.</i>
225	Kuruspāl Minor Inscriptions ...	158
226	Chapkā Sati Inscriptions ...	<i>ib.</i>
227	Bārsur Field Inscription ...	<i>ib.</i>

KANKER STATE.

228	Kānker Stone Inscription of Bhānudeva ...	159
229	Kānker Plates of Pamparāja of (Kalachuri) Samvat 965.	<i>ib.</i>

No.	Name.	Page.
KANKER STATE.—(<i>Concl'd.</i>)		
230	Kānker Plates of Pamparāja of (Kalachuri), Samvat 966.	160
231	Kānker Rock Inscription	... <i>ib.</i>
KHAIRAGARH STATE.		
232	Dewarbījā Magaradhvaja Record	... 161
KAWARDHA STATE.		
233	Boramdeo Temple Inscriptions	... 162
234	Maṇḍavā Mahal Inscription at Chaurā	.. <i>ib.</i>
235	Kaṅkāli Inscriptions	... 165
236	Kawardhā Inscriptions	... 166
237	Sati Inscriptions	... 167
SAKTI STATE.		
238	Gufjī Stone Inscription	... 168
SARANGARH STATE.		
239	Sārangadh Plates of Mahā Sudeva	... 169
240	Pujāripālī Stone Inscription of Gopāladeva.	<i>ib.</i>
SARGUJA STATE.		
241	Rāmgadh Hill Cave Inscriptions	... 171
CHANG BHAKAR STATE.		
242	Harchaukā Inscriptions	... 175
KOREA STATE.		
243	Chirmidhī Inscription	... 176
NANDGAON, CHHUIKHADAN, RAIGARH, UDAIPUR AND JASHPUR STATES.		
No Inscriptions	... ..	... 177
APPENDIX I.		
Inscriptions arranged according to in chronological order.	dynasties	181
APPENDIX II.		
Dynastic lists	... ..	... 189
INDEX.		

Addenda et Corrigenda.

Page x, line 29, *for* 'lighting fork' *read* 'lightning fork'.

„ 3 „ 12 „ 'Lattatur' „ 'Lattalur'.

„ 8 „ 11 „ 'Lakhnadon' „ 'Lakhanādon'.

„ 14, at the end of Inscription No. 11, *add*—

“(11-A) BHANDAK COPPER-PLATES OF
KRISHNARAJA I.

In the beginning of the year 1916 a set of copper-plates of the Kāshtrakūṭa King Kṛishnarāja I, dated in Śaka 694 or A. D. 772, were found at Bhāṇḍak and are being edited in the *Epigraphia Indica*, Vol. XIII. They record the grant of a village Nagaṇapurī situated to the east of Udumvaramatti city and bounded on the east by Nāgāma-grāma, on the south by Umvaragrāma, on the west by Antaraigrāma, and on the north by Kapiddhagrāma. The charter was issued from Nandipuradvārī. Udumvaramatti is apparently Umrāvati or Amraoti as it is officially spelt, the head-quarters of a district of that name in Berār. The other villages have not been yet identified.”

Page 15, line 14, *for* 'Jirnodhāra' *read* 'Jirnoddhāra'.

„ 27 „ 5 „ 'geographical' „ 'geographical'.

„ 29 „ 14 „ 'challipātaka' „ 'Chhallipātaka'.

„ 29 „ 24 „ 'inscription' „ 'inscription'.

„ 30 „ 30 „ 'Kokallea's' „ 'Kokalla's'.

„ 65, in the last line after Isānavarman, *add* 'son of Isavaravarman'.

„ 80, line 2, *for* 'Upādhāya' *read* 'Upādhyāya'.

„ 83 „ 21, *read* 'Bhīmasena I' in place of 'Vibhishana' and *vice versa*.

„ 96 „ 21, *for* 'This' *read* 'The'.

„ 133 „ 11 „ 'e Ahmad Shah' *read* 'Ahmad Shāh'.

Page 133, line 12, for 'tt'	read 'it'.
„ 133 „ 13 „ 'he'	„ 'the'.
„ 133 „ 35 „ 'whicg'	„ 'which'.
„ 135 „ 20 „ 'A. D. 1406'	„ 'A. D. 1412'.
„ 152 „ 1 „ 'Satis tone'	„ 'Sati stone'.
„ 159 „ 20 „ 'Researcaches'	„ 'Re-searches'.
„ 170, add a foot-note:—	

'Pandit Lochana Prasāda Pāṇḍeya of Bālapura, 6 miles from Pujārīpālī, has discovered a Gopālapura, which is about 12 miles from Pujārīpālī. It is very probable that this Gopālapura may be the one referred to in the record.'

Page 181, line 22, for 'Late Guptas'	read 'Later Guptas'.
„ 186 „ 6 „ 'Fath burja'	„ 'Fatahburj'.
„ 186 „ 6 „ '131'	„ '132'.
„ 186 „ 29 „ 'Churmohi'	„ 'Chirmidhi'.
„ 186 „ 29 „ 'Chūḍadeo'	„ 'Chūḍadeva'.
„ 190 „ 26 „ 'Janmejaya'	„ 'Janamejaya'.
„ 195 „ 36 „ 'Jaitraja'	„ 'Jaitaraja'.

NOTE.—Omissions of diacritical marks have been disregarded for want of a sufficient number of letters with those marks in the Press. In some places a few superfluous marks have been inserted by the unaccustomed compositors—for instance, in page 3, line 28, 'Haihayavāṁśī' is put as 'Haihayavāṁśī'; but such mistakes are few and have been overlooked. Certain place-names have been differently spelt on the same page and almost the same line or the next one—for instance, Sārangarh and Sārangadh (page 169, lines 1 and 2). The first represents its officially accepted spelling and the second its pronunciation.

INTRODUCTION.

The only reliable history which can be constructed for the Central Provinces and Berar of the period preceding the Bhonsla rule in the Central Provinces and that of Berar prior to the Bahmanis is from inscriptions, most of which came to light only in the beginning of this century, that is, a decade ago, when the preparation of District Gazetteers of these Provinces was for the first time taken in hand. It is somewhat curious that in spite of some powerful dynasties holding sway in parts of these Provinces for centuries together, they had been so forgotten as to have left no traditions behind; for instance, the Kalachuris of Chedi, who had their capital at Tripuri (the present Tewar, six miles from Jubbulpore) and ruled over that country for not less than 300 years, were not known at all to the local people. There was not one who had heard of the name Kalachuri or Chedi, and all the remains of this great and ancient kingdom were and are still assigned to the Chandellas, who occupied part of the Jubbulpore District when the Kalachuris had become extinct. It is through lithic and copper-plate records that some light has been recently thrown on the ancient history of this Province, showing that it has not only been a "water-shed of castes," as the Hon'ble Sir Edward Gait once put it, but also one of kingdoms. It is doubtful whether these Provinces, as at present constituted, were ever under one kingdom before the English rule. It is true, Akbar parcelled out the Province in Subas and Sarkars, but he had never more than a nominal and imaginary sovereignty over the local chiefs, though he apparently regarded them beneath his consideration. Of the same type was perhaps the sovereignty of Asoka, one of whose edicts is inscribed on a rock in the Jubbulpore District.

The inscriptions hitherto found show that about Pali Inscriptions and 30 dynasties have at one time or Buddhism in the another, or in simultaneous groups, Central Provinces. ruled portions of these Provinces from the time of the Great Asoka to the present day, that is to say, within the last 2,300 years. Although the Pali records found in this Province are few, there are numerous remains of Buddhistic ruins spread over the Province, the most notable being the Rupnath Rock Edict in the Jubbulpore District, the Cave Dagaba at Bhandak in the Chanda District, the Nunnery at Turturiya in the Raipur District, the Cave Theatres at Ramgadh in the Sarguja State, the Nagarjuna Cave at Ramtek in the Nagpur District, the Damaudahra pool in the Sakti State, the Patur Caves in Berar, and possibly the Rock-cut Temples of Pachmarhi in the Hoshangabad District. It will thus be seen that Buddhism was not confined to any particular portion, but was spread over the centre and all the four corners of the Province, which is rightly or wrongly regarded as the home of the aborigines. That this wild country should have produced one of the greatest philosophers of Buddhism in the early centuries of the Christian era is, however, not a matter of little pride to the people of the Province. It was in Berar, the old Vidarbha, where Nagarjuna, the founder of the Madhyaimka philosophy, was born.¹ He appears in literature as a man of remarkable genius, as an almost universal scholar, a profound philosopher, a poet and author of great literary abilities. His fame was not confined to India, but spread to foreign countries, and in that remote antiquity his books were translated into Chinese. It is fair to conclude that the prosperity of Buddhism in the Province was due to the Mauryan domination and to the acceptance of that religion by the local chiefs. The celebrated Chinese traveller Yuan Chwang

¹ Watter's Yuan Chwang, Volume II, page 203.

(Hiuen Tsiang) visited this Province in the 7th Century A. D. and found a Kshatriya king, but Buddhist in religion, ruling over Mahakosala, of which Bhandak (old Bhadravati) was then the capital.¹ An inscription² found in Bhandak confirms the existence of a line of Buddhist kings ruling there,

At this time of the Chinese pilgrim's visit, the Mauryan dynasty had, of course, disappeared, having been displaced by others in a somewhat quick succession. These were the Sungas and Andhras who have left no mark or record of their rule in this Province. The Imperial Guptas followed them, and the greatest Emperor of that dynasty, like that of the Mauryan one, has left a record which has been now removed to the Indian Museum, Calcutta, from its original place at Eran. The record³ belongs to the middle of the 4th Century A. D. Samudragupta, the Indian Napoleon as Mr. V. A. Smith⁴ calls him, seems to have passed on to the south on his mission of conquest *via* Saugor, Jubbulpore and Chhattisgarh, leaving the Buddhist kings of the Chanda District undisturbed. In the course of his march he apparently made the conquered local chiefs his feudatories. The dynasty ruling at Eran, which was the capital of Jejakabhukti⁵ or Jajhanti (old name of Bundelkhand), does not appear to have borne a special name. At any rate, it has not been transmitted. The Jubbulpore kings were known as the Parivrajaka (mendicant) Maharajas, and those of Chhattisgarh as Rajarshi-tulyakula (kingly saint) princes. All of these have left a number of stone or copper-plate records, dated in the Gupta era, corresponding to the 5th, 6th and 7th Centuries of the Christian

¹ *Indian Antiquary*, July 1908, page 208, footnote 19.

² See No. 11, page 93.

³ See No. 52, page 42.

⁴ *Early History of India*, 3rd Edition, page 289.

⁵ *Indian Antiquary*, May 1908, page 131.

calendar. In the 5th Century we have also records of a line of kings known as Uchchakalpa Maharajas, who were apparently ruling at the modern Uchahra, situated just on the borders of the Jubbulpore District. A portion of the northern part of that district is believed to have been in their possession. They seem to have been feudatories of the Kalachuris before the latter's advent to these Provinces, when the dynasty was probably ruling at Trita-saurya, a place which remains unidentified yet. They do not seem to have been affected by Samudragupta's "country-taking" conquest. At Eran we have also a record of the short-lived rule of Toramana,¹ the powerful Huna king from Central Asia, who penetrated so far south to Central India. While these changes had taken place in the north, the Vakatakas had established themselves in Berar and had spread their power even beyond its limits. Thus between the 3rd Century B. C. when the Great Asoka was ruling, and the 7th Century A. D. when the Province was visited by the Chinese pilgrim, we find stone and copper-plate inscriptions referring to the Maurya, Early Gupta, Huna, Parivrajaka, Rishitulyakula, Vakataka, Uchchakalpa, and what may be called the Airakina (Eran) dynasties, of which the first three were imperial and the rest local, owing allegiance to some paramount sovereign.

Inscriptional material is more abundant in the second historical period of these Provinces, covering about six centuries between the visit of the Chinese traveller and the ascendancy of the Gonds, the true aborigines of the country, who cared little for letters and seldom indulged in ratifying grants or proclaiming their greatness through the medium of writing. To them their word was charter, and the recital of panegyrics by their tribal bards and their

Second period, 650—
1250 A. D.

¹ See No. 54, page 43.

transmission to the posterity from mouth to mouth were a more satisfactory way of keeping alive their fame than carving the same on stone or metal. During this second period of the provincial history, about 13 dynasties held sway independently or otherwise, simultaneously or in succession, according to the rise and fall of their fortunes. The most powerful of these appear to have been the Kalachuris of Tripuri (Tewar) in the Jubbulpore District, a branch whereof settled at Tummana, and later on at Ratanpur in the Bilaspur District. With their extinction ended the Rajput rule of these Provinces. The Kalachuris were an ancient Rajput tribe who established their own era so far back as 248 A. D., that is to say, even prior to the Imperial Guptas who began theirs in 320 A. D.; but the former seem to have come to this Province later on, about the 8th or 9th Century.

Once the Kalachuris came in, they stayed, and making Tripuri (Tewar) their capital, they extended their dominions far and wide, bringing under their sway the country in the north up to Benares, overrunning Bengal and Orissa in the east, penetrating south to the limits of the Karnatak and raiding up to Gujarat in the west. It does not, however, appear that they gained any permanent footing beyond Baghelkhand and Bilaspur District in the east, the Godavari in the south, and Narsinghpur, Seoni, Nagpur and Chanda in the west. The Kalachuris of this Province were divided into two main branches, one having its capital at Tripuri, and the other at Tummana, which was changed for Ratanpur later on. The Ratanpur family subsequently split into two branches, the second branch fixing its capital at Khalari, and later on at Raipur, both in the Raipur District. The largest number of inscriptions (35) in the Province belong to the Kalachuris, the dated ones ranging between 1114 and 1735 A. D.

Next in importance were the Rashtrakutas of Malkhed,¹ who apparently took the place of the Vakatakas in Berar and occupied also Betul, Chhindwara, Wardha and Nagpur Districts. It was really the Western Chalukyas who ousted the Vakatakas, but they left no record of the occupation of Berar, as the Rashtrakutas apparently gave them no time to do it. The Chalukyas, however, regained their ascendancy at the end of the 10th Century, and left at least one record² dated in 1076 A. D., which shows that their dominion extended up to Nagpur. Even the second conquest of the Chalukyas was not without vicissitudes. The Paramaras of Malwa overran Berar, though they retained it only for a short period. An inscription³ of the Paramara king, dated 1085 A. D., has been found at Nagpur.

By the end of the 11th Century we find the Rashtrakutas, Chalukyas and Paramaras all gone from Berar, and the Yadavas of Deogiri (Daulatabad) taking their place. Of this dynasty we have two inscriptions, one of which is dated in 1176 A. D., and apparently belongs to a section of the Yadava family who settled at Barsi Takali (in the Akola District) which they apparently got as an appanage. The second one⁴ belongs to the most illustrious king of that line, *viz.*, the Maharaja Pratapa Chakravartin Singhadeva. It is dated in 1211 A. D.

Soon after the visit of the Chinese pilgrim to Bhandak, that is, about the beginning of the 8th Century, it appears that the capital of Mahakosala was shifted to Sripura (now Sirpur), on the Mahanadi, in the Raipur District. With the decline of Buddhism, it appears that the descendants of the Bhandak kings reverted to their old

¹ In the Nizam's Dominions (N. lat. 19°10'; E. long. 77°13').

² See No. 2, page 2.

³ See No. 1, page 1.

⁴ See No. 190, page 113.

religion and became followers of the Sivite Sect. They prospered in the 9th and 10th Centuries and held sway of the major portion of Chhattisgarh, when they were subdued by the Śarabhapura kings, and finally by the Kalachuris or Haihayas of Ratanpur. The Sirpur kings are known as the later Guptas, and, although they had to flee from Sirpur, they established themselves at Vinitapura (Binka on the Mahanadi in the Sonpur State), and once more prospered and held the greater part of Orissa and Telingana, though they could not regain the portion lost to the Kalachuris. The later Guptas have also left several inscriptions in Chhattisgarh.

About the time the Guptas were ascendant at Sirpur, a line of kings known as Sailavamsis were ruling the Vindhyan tracts, with their capital somewhere near Nagardhan in the Nagpur District. From the Ragholi plates¹ discovered by the Hon'ble Mr. Low, C.I.E., it appears that they were powerful kings and had gained victories over the kings of Gujarat, Benares, Bengal and Bihar. There is nothing to show how and when they ended, though there is little doubt that their kingdom finally merged into that of the Haihayas of Ratanpur. In the western portion of the Province, notably in Nimar and Hoshangabad, the Paramaras were dominant and were constantly engaged in war with their neighbours, the Kalachuris in the east and the Chalukyas in the south. They had within their dominions a very sacred place on the Narmada, *viz.*, Mandhata in the Nimar District, still a place of pilgrimage, as it was to the Malwa kings and thousands of their subjects. It was at this holy Mandhata that they distributed their charities, and a number of copper-plate grants have been found bestowing on priests and Brahmans certain villages which are still within this Province. In the extreme south a Nagavamsi dynasty, belonging to the Chhinda clan, similar

¹ See No. 23, page 18.

to the one at Yelburga in the Nizam's Dominions, ruled Chakrakotya, which is an old name of at least the central portion of the Bastar State. Their capital was apparently Barsur, in the centre of that State. Inscriptions of this dynasty cover the period from the 11th to the middle of the 13th Century. The kings of Chakrakotya were constantly in feud with those on the other side of the Godavari, and there are several records of the raids and burning of Chakrakotya by them. Another, but a distinct, line of Nagavamsi kings was ruling in the Kawardha State at least in the 11th and 12th Centuries, as their inscriptions show. They do not appear to have been very powerful, and were apparently subordinate to the Haihayas of Ratanpur.

The Somavamsis of Kakaraya, who have left inscriptions in Sihawa and Kanker, were of a similar status and contemporaries of the Kawardha Nagavamsis.

The inscriptions of the Kalachuris and the Nagavamsis of Bastar refer to a number of contemporary local chiefs who were subordinate to one or the other, or paid tributes to the sovereign power. These are the princes of Lanjika (Lanji), Bhanara (Bhandara), Vairagaram (Wairagarh), Bhadrāpattana (Bhandak) and a number of others whose countries yet remain to be localised.

The third period of C. P. history was dominated by Musalmans, Gonds and the Marathas. In the middle of the 13th Century the Delhi Turk dynasty took the northern portion of the Province and placed a Governor in the Damoh District. By the end of that century Berar was invaded and wrested from the Yadava king of Deogiri. The Imperial Court of Delhi, however, could not retain its hold for long, and these remote places easily passed into the

Third period, 1250—1800.

hands of local chiefs who proclaimed themselves independent. The northern portion was overrun by the Khaljis of Malwa, and the southern portion, *viz.*, Berar, by the Bahmanis of Gulburga, who in their turn were displaced by the Imadshahis of Gawilgarh. The Faruqis established themselves at Burhanpur and continued to rule for about seven generations, when they were finally ousted by Akbar, whose son Daniyal stayed for some time at Asirgadh as Governor of Khandesh, Ahmadnagar and Berar. All these dynasties have left a memorial of their rule in a few lithic records at or near their capitals in the Province. Akbar visited Burhanpur in 1600 A. D., and recorded his triumphant victory over the Faruqis in the Juma Masjid at Burhanpur, the only known mosque, besides its replica in the Asirgadh fort, containing a Sanskrit record carved at the instance of the builders thereof. In the reign of Shah Jahan, Berar passed once more under the Mughal sway, but it soon became the prey of Maratha marauders. The result was that the Mughal Viceroy of the Deccan declared himself independent, and Berar became *do-amli* under the Nizam of Hyderabad and the Bhonslas of Nagpur, who, however, left no lithic record of their rule, a casual mention of their names in one or two inscriptions being the sum-total of their history on stone or metal.

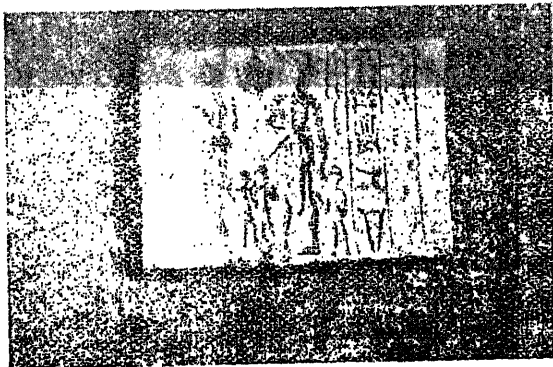
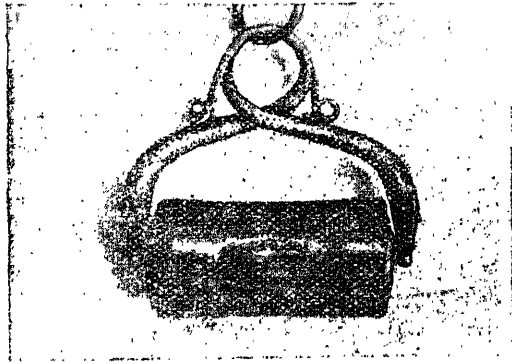
The other portions of the Province were mostly occupied by Gonds, of whom the most important were the Garha Mandla, Deogarh and Chanda dynasties. The solitary inscription which these people have left is at Ramnagar in the Mandla District, and is dated in the year 1667 A. D. In Chhattisgarh the Haihayas lingered on till the 18th Century, when they were displaced by the Bhonslas. The last record of this dynasty is a copper-plate given to a Lodhi family of Arang in 1735 A. D. The inscriptions of this period, with a few exceptions, are all scrappy and valueless.

There are two inscriptions belonging to well-known dynasties whose connection with this Province is very doubtful. The first one is a Seal of the Maukhari king Sarvavarman, found in the Asirgadh fort. It belongs to about the 6th Century A. D. The princes of this dynasty were ruling in a portion of Magadha (in Bihar), that is, hundreds of miles away east of Asirgadh, between which several other kingdoms intervened. Beyond the find of this easily portable thing, there is no other trace of the Maukharis in this Province. The second one is a copper-plate record of the Rashtrakutas of Manapura in Baghelkhand, assignable to about the 7th Century A. D. Dr. Fleet has tried to connect them with Pachmarhi, but how they jumped over the Kalachuris of Jubbulpore and went to rule in the Hoshangabad District is a mystery.

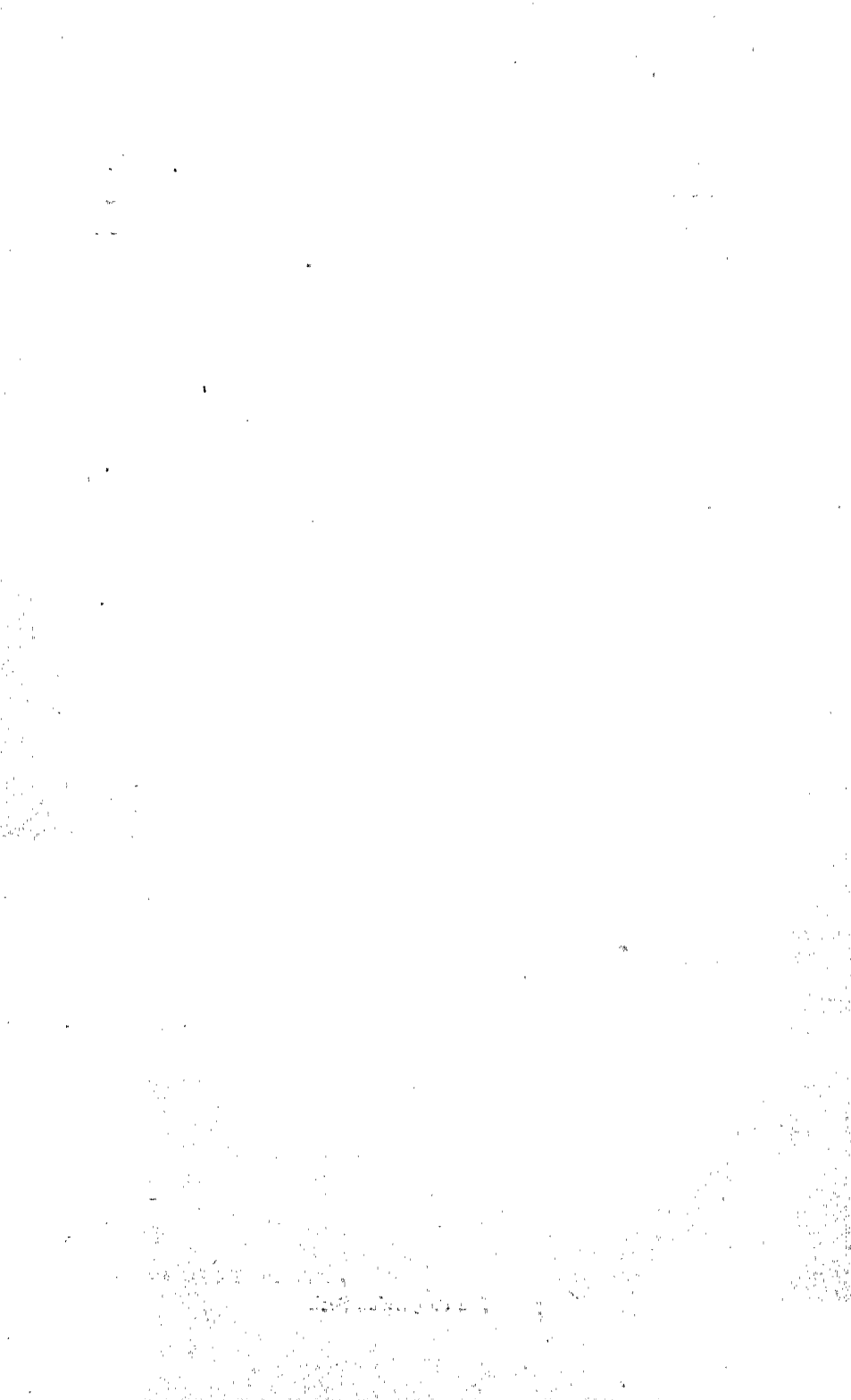
Lastly, I may here refer to a unique inscription accidentally discovered in the Nagpur Museum. Unfortunately no record of its provenance has been kept. It is a Babylonian Seal 4,000 years old. Could it be that it was dropped by a Babylonian traveller while travelling in these Provinces in that remote antiquity? Mr. L. W. King, of the British Museum, has deciphered the inscription and given the following explanation of the figures carved on it:—

“The scene engraved on the Seal represents a goddess standing with hands raised in adoration before the Weather God Adad or his West-Semitic equivalent Amurru. In the field are his emblems, the lightning fork, the disc and crescent. The small figures are probably divine attendants. The inscription gives the owner's name and reads ‘Libur-beli, the servant of’ The end of the second line is apparently rubbed or worn and has not come out in the impression; it probably stated that Libur-beli was

'the servant of the God Amurru or Adad.' The meaning of the Babylonian name Libur-beli is 'May my Lord be strong.' The Seal dates from about 2000 B. C., the period of the first dynasty of Babylon."



The Babylonian Seal.



Inscriptions in the Central Provinces and Berar.

NAGPUR DISTRICT.

The Nāgpur District proper possesses very few inscriptions of its own, but in the Museum which was established in the city of Nāgpur in A. D. 1863 there is a fairly good collection of lithic and copper-plate records obtained from different districts of the Province. A notice of each of these will be found under the district to which it originally belonged. But for facility of reference a list of all the Museum inscriptions has been added under this district.

The following inscriptions belong to the Nāgpur District proper :—

A.—IMPORTANT INSCRIPTIONS.

(1) NAGPUR STONE INSCRIPTION OF THE RULERS OF MALAVA.

(Deposited in the Nāgpur¹ Museum.)

This inscription is a laudatory account of the Paramāra rulers of Mālava from Vairisimha to Lakshmadeva. The former is stated to have been succeeded by his son Siyaka, after whom came his son Muñjarāja. Then came Sindhurāja whose son was Bhojadeva. The description of these 5 kings is, as Dr. Kielhorn remarks, purely conventional and for the historian worthless. The successor of

¹According to the Museum records the stone was originally brought from Amarakaṇṭaka, but this seems to be incorrect, as neither does Mr. Jenkins, who published a list of Amarakaṇṭaka Inscriptions in 1825 A. D. (*Asiatic Researches*, Volume XV, page 506), nor Mr. R. E. Egerton, c. s., who visited the place in 1866, mention it. The latter made a thorough enquiry about all inscriptions belonging to Amarakaṇṭaka and should certainly have noted about this one in his account published in the *Journal of the Antiquarian Society of the Central Provinces* (see Volume I of 1867, p. 65 ff.). The provenances of several other inscriptions received before the establishment of the Nāgpur Museum are incorrect. From Mr. Bāl Gangādhār Sāstri's notice of the record (*Journal, Bombay Branch Royal Asiatic Society*, Volume I, page 259) it is clear that the stone was in Nāgpur in 1843 A. D. Its external appearance would seem to show Bilahrī in the Jubbulpore District as the source whence it may have been brought, and the name of the village Mokhalapātaka mentioned in the record would seem to point to the same direction (*cf.* Ambipātaka, Dhangaṭapātaka, Khailapātaka, etc., in the Bilahrī Inscription No. 28), as also the occasional invasions of Mālava kings on the Tripuri country, but these at best are mere conjectures and are not sufficient to relegate confidently the record to that locality.

Bhojadeva was Udayāditya who is stated to have freed the land lost to (the Chedi king) Karna by his predecessor. Udayāditya was succeeded by his son Lakshmadeva who is said to have subjugated the earth in all directions, but the only tangible and probable facts mentioned are an expedition undertaken against Tripurī, the well-known capital of the Chedi kingdom and perhaps some fights with the Turushkas or Muhammadan invaders.

According to other inscriptions¹ Naravarman was the immediate successor of Udayāditya, but from the present inscription it is clear that the latter was succeeded by his son Lakshmadeva, and he by his brother Naravarman, and the dates available show that Lakshmadeva's reign supervened between A. D. 1080 and 1104.

This inscription is dated in the (Vikrama) year 1161, corresponding to A. D. 1104-5. It also records the grant of a village Mokhalapāṭaka in lieu of 2 in Vyāpura *mandala* previously granted. These localities remain unidentified as yet.

(*Epigraphia Indica*, Volume II, page 180 ff.; *Journal, Bombay Branch Royal Asiatic Society*, Volume I, page 259; *Zeitschrift für die Kunde des Morgenlandes*, Volume VII, page 194.)

(2) SITABALDI STONE INSCRIPTION OF THE TIME OF VIKRAMADITYA VI.

(*Deposited in the Nāgpur Museum.*)

Sitābaldī is a small rocky hill adjoining the city of Nāgpur.

The inscription refers itself to the Mahārājādhirāja Tribhuvanamalladeva of the family of Satyāśraya and the Chālukyas, *i. e.*, the King Vikramāditya VI of the western

¹See *Indian Antiquary*, Volume XIX, pages 346-347, and *Transactions, Royal Asiatic Society*, Volume I, page 226.

Chālukya dynasty.¹ It then mentions as a dependant of the king, the Mahāsāmanta Dhāḍibhaṁḍaka, also called the Rāṇaka Dhāḍiadeva who had emigrated from Latalaura and was born in the Mahārāshtrakūṭa lineage and records the grant of some *nivartanas*² of land to a Brāhman who had also emigrated from Latalaura. The record is dated in the Śaka year 1008 on Friday the third lunar day of the bright half of Vaiśākha of the year Prabhava, which does not work out correctly, but Dr. Kielhorn thinks that the day intended was really Thursday the 8th April, A. D. 1087, falling in the Śaka year 1009 expired. Latalaura, which is found in the form of Lattatūr or Lattatūr in the Rāshtrakūṭa grants as the place whence they originally emigrated, is perhaps, as Dr. Fleet³ suggests, identical with Lātūr in the Osmānābād District of the Nizām's Dominions.

(*Epigraphia Indica*, Volume III, page 304.)

(3) RAMTEK "LAKSHMANA" TEMPLE INSCRIPTION.

(*In situ*.)

This is a long inscription of about 80 lines, but many are peeled off. The major portion of the record is devoted to the description and religious efficacy of the *tīrthas* (holy places) at Rāmtek. The top portion, which is much mutilated, contained some historical data of which the only suggestive phrases which remain are Yādavavamśa, Śrī Simhana Kshonipater and Śrī Rāmchandra. The last two names occur in the Rāipur and Khalāri inscriptions of the Haihayavamśi king Brahmadeva, from which it appears that Brahmadeva's father was Rāmchandra, whose father was Simhana. The mention of Yādavavamśa further confirms their identity, as the Haihayas belonged to that race. The inscription shows that in the 15th Century Rāmtek

¹See Fleet's *Kanarese Dynasties*, page 48, and Bhāṇḍārkar's *Early History of the Dekhan*, page 64.

²This measure of land seems to have been much prevalent in Berār and Nāgpur Divisions, and was latterly known as *nētana*.

³*Epigraphia Indica*, Volume VII, pages 225-226.

formed part of the kingdom of the Haihaya kings ruling at Rāipur. They were a branch of the Ratanpur kings.

(*Indian Antiquary*, Volume XXXVII, page 204.)

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(4) RAMTEK COPPER-PLATE.

While digging for manganese a record on 3 or 4 copper-plates was found by some contractors who divided them among themselves. Only one of the plates has been recovered as yet. It is inscribed in the box headed variety of characters belonging to about the 8th Century A. D. and records the grant of some land for grazing cows belonging to some temple. It seems to be a renewal of the right granted before. As it appears to be a record of a somewhat unique type, the translation of the portion found is added below:—

It must be notified on the authority of the former order learnt from (Our) officers, wise men, friends and enemies and noblemen and known to all. Whereas for the increase of our religious merit, life, power and wealth and for Our benefit in this and the other (world) a grant of land surrounding the (village) *Krenibhanaka* (?) on all its sides has been made by fixing the warrior's umbrella (there) after arranging for (the supply of) salt and fodder and (against) rain and fire and for (the disposal) of the quantity of milk (obtained) from cows for purposes of offerings to gods, and for (other) religious acts from generation to generation, (it is hereby ordered that) while the grant whether distributed or undistributed is being enjoyed by the successors (of priests) coming in the order of sons and grandsons during the period the sun and moon exist, no one may cause any hindrance to it: it must be protected from all (kinds of) sale and it should be further augmented.

Whoever disregarding Our charter does, or causes to be done, even a little obstruction, of him the Brāhmanas

(5) NAGPUR TOMB STONES IN ARABIC AND PERSIAN.

They are 4 in number and are kept in the Museum. They contain quotations from the Kurān, and only one of them records the name of the deceased Tāj Muhammad who died in A. H. 1206.

(6) DONGARTAL INSCRIPTION.

Dongartāl, 42 miles from Nāgpur, has 2 lines on a rock which is a pilgrim record in modern characters.

(Cousens' *Lists of Antiquarian Remains of the Central Provinces and Berar*, page 4, and Cunningham's *Archæological Reports*, Volume VII, page 109.)

(7) KELOD INSCRIPTION.

Kelod, 28 miles from Nāgpur, has an inscription in a temple known as that of Kalāvantin. It is a pilgrim record of Magaradhaja Jogi accompanied with the invariable figure 700, the meaning of which has been explained elsewhere. (See No. 148.)

C.—MUSEUM INSCRIPTIONS.

Unfortunately an accurate record of whence the inscriptions came has not been kept in the Museum. Thus a stone which came from Bhāndak had been relegated to Ratanpur.¹ Efforts have been made to correct such errors and to relegate them to the proper districts so far

¹ *Indian Antiquary*, Volume XXXVII, page 268, footnote 9.

as is possible. Descriptive details have been, therefore, omitted here. They will be found under the district to which they belong, a reference to which is given against each:—

(a)—COPPER-PLATE CHARTERS.

Betul Charter of the Parivrājaka Mahārāja Saṁkshobha, dated in the Gupta year 199 or A. D. 518. Published in the *Epigraphia Indica*, Volume VIII, page 284 ff. (See No. 107.)

Āraṅg Charter issued in the 5th year of the reign of Mahājayarāja. Published in Fleet's *Gupta Inscriptions*, page 191 ff. (See No. 121.)

Khariār Charter issued in the 2nd year of the reign of Mahā Sudeva. Published in the *Epigraphia Indica*, Volume IX, page 170 ff. (See No. 123.)

Rāipur Charter issued in the 10th year of the reign of Mahā Sudevarāja. Published in Fleet's *Gupta Inscriptions*, page 196 ff. (See No. 122.)

Siwanī Charter issued in the 18th year of the reign of Pravarasena (II). Published in Fleet's *Gupta Inscriptions*, page 243 ff. (See No. 28.)

✓ Satallamā Charter issued in the 8th year of the reign of Mahābhavagupta (I) Janamējaya assignable to the beginning of the 11th Century A. D. Published in the *Epigraphia Indica*, Volume VIII, page 138 ff.

✓ Kudopāli Charter issued in the 13th year of the reign of Mahābhavagupta (II) assignable to the first half of the 12th Century A. D. Published in the *Epigraphia Indica*, Volume IV, page 254 ff.

Māndhātā Charter of Devapāla of the (Vikrama) year 1282. Published in the *Epigraphia Indica*, Volume IX, page 103 ff. (See No. 89.)

Manjāri document of the time of Te(lu)gideva of the Śaka year 11(8)1. Not published. It refers to the sale of a village Manjāri, apparently a sister village of Manjārā in the Kīnhi Zamindāri of the Bālāghāt District.¹

¹ Colonel Bloomfield is said to have sent the plate to the Museum. He was for a long time Deputy Commissioner of Bālāghāt, and it is possible that he may have found it in that district.

Māndhātā Charter of Jayavarman (II), of the Vikrama year 1317. Published in the *Epigraphia Indica*, Volume IX, page 117 ff. (See No. 90.)

Jabalpur Charter of the reign of Yaśaḥkarnadeva. Published in the *Epigraphia Indica*, Volume II, page 1 ff. (See No. 29.)

(b)—STONE SLABS.

✓ Sitābaldī inscription of the time of Vikramāditya (VI), dated in the Śaka year 108. Published in the *Epigraphia Indica*, Volume III, page 304 ff. (See No. 2.)

✓ Nāgpur inscription of the rulers of Mālava of the (Vikrama) year 1161. Published in the *Epigraphia Indica*, Volume II, page 180 ff. (See No. 1.)

✓ Ratanpur inscription of Jajalladeva of the Chedi year 866. Published in the *Epigraphia Indica*, Volume I, page 32 ff. (See No. 140.)

✓ Ratanpur inscription of the reign of Prithvīdeva of the Chedi year 910. Noticed in Professor Kielhorn's *Lists of Inscriptions of Northern India*, No. 417. (See No. 141.)

✓ Ratanpur inscription of the Chiefs of the Talahāri *mandala* of the Chedi year 915. Noticed in Professor Kielhorn's *Lists of Inscriptions of Northern India*, No. 417, n-1. (See No. 152.)

✓ Malhār inscription of Jājalladēva of the (Chedi) year 919. Published in the *Epigraphia Indica*, Volume I, page 39 ff. (See No. 147.)

✓ Praśasti of Jayasimhadēva of the (Chedi) year 926. Noticed in Professor Kielhorn's *Lists of Inscriptions of Northern India*, No. 419, n-5. (See No. 44.)

✓ Ratanpur inscription of Prithivīdeva of the (Vikrama) year 1247 (?). Published in the *Epigraphia Indica*, Volume I, page 45 ff. (See No. 163.)

✓ Bārsur inscription of Somēśvara, of the Śaka year 1130 (? 1030). Published in the *Epigraphia Indica*, Volume III, page 314 ff. (See No. 198.)

Rāipur inscription of the time of the Mahārājādhirāja Brahmadeva of the (Vikrama) year 1458. Noticed in the *Indian Antiquary*, Volume XXII, page 83. (See No. 126.)

Kosgain inscription of King Vāharēndra of the Ratanpur branch of the Haihaya family. Not published. (See No. 151.)

♦ Sati memorial inscription of the (Vikrama) year 1812.

Bhāndak inscription of the reign of Bhavadeva. Published in the *Journal of the Royal Asiatic Society*, 1905, page 617 ff. (See No. 11.)

Lakhnādon door sill inscription of about the 10th Century A. D. Not published. (See No. 79.)

Nilkanthī inscription of Krishnarāja, belonging to about the 10th Century A. D. Not published. (See No. 115.)

Bilahri inscription of the rulers of Chedi. Published in the *Epigraphia Indica*, Volume I, page 251 ff. (See No. 28.)

Lāñji fragmentary inscription of the time of the Yādava king Rāmanāyaka. Not published. (See No. 24.)

(c)—RECORDS ON STATUES.

Jaina statuette inscription of the (Vikrama) year 1106.

Pedestal inscription of the (Vikrama) year 1198.

Jaina sculpture inscription of the (Vikrama) year 1216.

Jaina sculpture inscription of the (Vikrama) year 1271.

Jaina image inscription of the (Vikrama) year 1278.

Jaina statuette inscription of the (Vikrama) year 1600.

Jaina statuette inscription of the (Vikrama) year 1637.

Jaina statuette inscription of the (Vikrama) year 1646.

Jaina tarso inscription of the (Vikrama) year 1649.

Jaina statuette inscription of the (Vikrama) year 1676.

Jaina statuette inscription of the (Vikrama) year 1694.

Jaina statuette inscription of the (Vikrama) year 1706.

Vishnu image inscription of about the 8th or 9th Century A. D.

Vishnu image inscription of about the 12th or 13th Century A. D.

Buddhist statue inscription containing only the Buddhist formula.

Buddhist statue inscription beginning with the Buddhist formula and giving the name of the devotee.

WARDHA DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(8) DEOLI PLATES OF KRISHNA III.

(Deposited with the Bombay Branch of the Royal Asiatic Society.)

Deoli is a village 11 miles from Wardhā.

The inscription records the grant of a village named Tālapurumshaka in the district of Nāgapura-Nandivardhana by Krishna III or Akālavārsha of the Rāshtrakūṭa family in the name of his brother Jagattuṅga while staying at his capital Mānyakhēṭa in the Saka year 862 expired, corresponding to 940-41 A. D. on the 5th of the dark half of Vaiśākha, the cyclic year being Śarvarin. The genealogy of Krishna III given in the grant has solved many difficulties about the Rāshtrakūṭa kings. The Rāshtrakūṭas¹ are stated in it to have sprung from the Sātyaki branch of the Yādava race and to be known as Tuṅga. The first king mentioned is Dantidurga, being the most renowned person who acquired the supreme sovereignty of Mahārāshṭra from the Narmadā in the north to the Tuṅga-bhadra in the south.

He was succeeded by his paternal uncle Krishna I, the builder of the Kailāsa temple at Ellora. He had two sons, Govinda II and Nirupama or Kalivallabha, who succeeded him in succession, Govinda being after a short rule superseded by his younger brother owing to his being addicted to sensuous pleasures. Nirupama's son was Jagattuṅga or Govinda III, whose son Nripatuṅga, also known as Amoghavarsha I, was a great patron of the Digambara Jains. This man is said to have founded the city of Mānyakhēṭa, which finally became the Rāshtrakūṭa capital. His son Krishna II, also known as Akālavārsha, is said to have humbled Gurjara, Lāṭa and Gauda, and to have caused Aṅga, Kalinga, Gaṅga, and Magadha to obey his orders. This king was succeeded by his grandson Indrarāja III, son of Jagattuṅga who died before he became king. Indra's successor was his son Amoghavarsha II who died very shortly after his father and was succeeded by his brother Govinda IV who met an early death owing to his vicious

¹For a fuller account of this line of kings, see Dr. Fleet's articles in the *Epigraphia Indica*, Volume VI, page 160 ff., and Volume VII, page 198 ff.

habits. The throne thus passed to his uncle Amoghavarsha III, a very virtuous prince. He was assisted in the government of the kingdom by his son Krishna III, who subjugated Dantiga and Vappuka, and, uprooting Rachhyāmalla, placed Bhūtārya¹ on the throne of the Gaṅga country (Gaṅgavāḍi). He also subdued the Pallava king Anniga.

With regard to geographical places, the Nāgapura-Nandivardhana District is certainly the present Nāgpur District, Nandivardhana being the present Nagardhana, 20 miles from Nāgpur. Tālapurumshaka is not traceable, but some of the places which formed its boundary have been identified by Dr. Bhāṇḍārkar, *vis.*, Kanhanā on its south with the Kanhāna river, Mohamagrāma on its west with Mohgaon of the Chhindwāra District and Vadhrirā with Bērdi near Mohgaon. Tālapurumshaka with Mādātadhin-dhara on its east remain untraceable. These identifications are, however, open to great doubt in view of the fact that the Kanhāna river is far away from Mohgaon.

(*Epigraphia Indica*, Volume V, page 188, and *Journal of the Bombay Branch of the Royal Asiatic Society*, Volume XVIII, pages 241, 260.)

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(9) PAUNAR INSCRIPTION.

Paunār is 5 miles from Wardhā. On the gateway of the fort there is an inscription in what appear to be Devanāgarī characters.

(Cousens' *List of Antiquarian Remains, Central Provinces and Berār*, page 10.)

(10) THANEGAON INSCRIPTION.

Thānegāon is 30 miles from Wardhā. The inscription is on a temple of Devī, dated in Saka year 1145, or A. D. 1223. The rest is unintelligible.

(Cousens' *Lists of Antiquarian Remains, Central Provinces and Berār*, page 11.)

¹The same as Būtuṅga of Atikār inscription. See *Epigraphia Indica*, Volume II, page 168.

BHANDARA DISTRICT.

Bhandārā has no important inscriptions. On a front inner wall of a Hemādpantī temple at Korambī, 3 miles south-west of Bhandārā, there was once an inscription in old characters, but it is now not traceable as the wall has been plastered over.

CHANDA DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(11) BHANDAK BUDDHIST INSCRIPTION.

(Deposited in the Nāgpur Museum.)

Bhāndak is a village 16 miles north-west of Chāndā. The inscription to be presently noticed is the same to which General Cunningham refers in Volume IX, page 127, of his reports. In the Nāgpur Museum, to which it was removed by Major Wilkinson, it somehow or other got relegated to Ratanpur, to which reference is made by Dr. Kielhorn in the *Journal of the Royal Asiatic Society*, 1905, page 618. About 70 years ago Rev. Dr. Stevenson published a kind of facsimile and a translation in the *Journal of the Bombay Asiatic Society* (Volume I, page 148 ff.), which now is a literary curiosity. This inscription is a fragmentary one, but contains several points of considerable interest. It is a Buddhist record and opens with 4 verses which glorify and invoke the protection of the Buddha under the names of Jina and Tāyin. The author then extols a king Sūryaghosha and records that that king deeply grieved at the loss of a dear son who had died by a fall from the top of the palace, and, desirous of crossing the ocean of this mundane existence, built a splendid mansion or temple of the Muni, *i. e.*, sage (Buddha). Sometime after Sūryaghosha there came another king named Udayana, born from the Pāṇḍuvarṇśa. A son of his is spoken of, but the name has disappeared. After him a king named Bhavadeva is introduced. He bore the names of Raṇakesarin and Chintādurga. Bhavadeva took care of the abode of Sugata, founded by Sūryaghosha, and under him two men restored that building which had fallen into decay. The restored building is described as a *vihāra* or monastery. Further on we find the name of king Nannarāja who is said to have conquered the earth.

In regard to the kings mentioned in the inscription Dr. Kielhorn says that Sūryaghosha is not known from any other inscription. Udayana of the Pāṇḍuvarṇśa is clearly the same king who in a Kālānjara inscription is stated to have founded a temple of Bhadreśvara there. He may also be identified with the king Udayana of the lunar

race whose son and grandson were Indrabala and Nannadeva¹ who belonged to the Pāṇḍavavaṁśa according to the Rājim and Balodā plates of Tivaradeva. The latter's father was named Nannadeva.

It appears that Bhāṇḍak was the capital of Mahākośala which the Chinese traveller Huen Tsiang (Yuan Chwang) visited in 639 A. D., and that later on it was shifted to Sirpur in the Raipur District. This question has been discussed in the article on the Lakshmaṇa temple inscription at Sirpur which shows how the kings of Bhāṇḍak, Sirpur and Orissa were connected with each other.²

(*Journal, Royal Asiatic Society*, 1905, page 617 ff. ;
Journal, Bombay Asiatic Society, Volume I, page 148 ff. ;
Chānda District Gazetteer, page 35 ff.)

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(12) DEOTEK STONE INSCRIPTION.

Deotek is a village 69 miles from Chāndā. There is a stone here containing two distinct inscriptions, one in Pālī characters of about the same period as Aśoka's edicts and the other in Gupta characters. Both of them are fragmentary, but mention a name Chikambarī which may be identified with Chikamarā, a village close to Deotek. At Chikamarā there are old statues and some other minor ancient remains as at Deotek.

(Cunningham's *Corpus Inscriptionum Indicarum*, Volume I, pages 28 and 102; *Chānda District Gazetteer*, page 305; and Cunningham's *Archæological Reports*, Volume VII, page 125.)

¹ *Indian Antiquary*, Volume XVIII, page 179 ff.

² See *Epigraphia Indica*, Volume XI, page 186 ff.

(13) BHANDAK BRAHMI INSCRIPTION.

This inscription remains undeciphered as yet. An impression of it was taken by Pandit Hīrānanda Sāstrī, M.A., M.O.L., of the Archaeological Department and sent to Dr. Kichhorn of the Göttingen University, but he died before he could communicate the results of his labours on the record. The stone is now untraceable.

(14) BHANDAK SLAB IN THE BHADRANAGA TEMPLE.

This inscription is written in very poor Sanskrit. It records the installation of Nāga Nārāyaṇa on Friday the 10th of the dark fortnight of Mārgaśīrsha in the Śaka year 1308 bearing the name Kshaya. This date regularly corresponds to Friday the 16th November 1386 A. D. The inscription further mentions *jīrnodhāra* or repairs to the temple having been made by a Pawār. It appears from this that the temple of Bhadrānātha was converted into that of a Bhadrā Nāga by installing the statue of Nāga Nārāyaṇa about 600 years ago when the repairs of the old temple were carried out.

(15) BHANDAK CHANDIKA TEMPLE INSCRIPTION.

This is a short inscription on one of the pillars stating that the temple was built in *Samvat* 1133 or A. D. 1076. It mentions the name of Chandikādevī. The rest is much too indistinct to be read.

(16) BHANDAK YAUVANASVA TEMPLE INSCRIPTION.

This is a worn-out inscription. The date given appears to be *Samvat* 1169 or A. D. 1112. General Cunningham read it as 1166.

(Cunningham's *Archæological Reports*, Volume IX, page 135.)

(17) BHANDAK CAVE INSCRIPTION.

This is completely worn out.

(18) MARKANDA TEMPLE INSCRIPTION.

Mārkaṇḍa is 40 miles from Chāṇḍā. On the jambs of the south door is inscribed the name of Śrī Magaradhvaṇḍa Jogī 700. On the back of this temple is another pilgrim record of Ratanadhvaṇḍa Jogī, dated in the *Samvat* year 1519 or A. D. 1462. (See No. 148.)

(*Chāṇḍā District Gazetteer*, page 410.)

(19) MARKANDA PILLAR INSCRIPTION.

The characters of this inscription belong to the sixth or seventh Century A. D. It appears to be a pilgrim record.

(Cunningham's *Archæological Reports*, Volume IX, page 150.)

(20) CHIRUL TEMPLE PILLAR INSCRIPTION.

Chirul is 36 miles from Chāṇḍā. There is an old temple here on one of whose pillars the name of Magardhvaja Jogī is inscribed.

(21) NAOKHALA STONE INSCRIPTION.

Naokhalā is 66 miles from Chāṇḍā. The record is in Devanāgarī characters but is illegible.

BALAGHAT DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(22) BALAGHAT PLATES OF PRITHVISHENA II.

(Deposited in the Nāgpur Museum.)

These plates were found hanging to a tree in the jungle. They were clearly intended to record a grant of the Vākātaka king Prithvishena II, but they actually give only the genealogy of the king and break off at the point where his order commences. The genealogy begins with Pravarasena I, after whom are enumerated his son's son Rudrasena I, his son Prithvishena I, his son Rudrasena II, and his son (from Prabhāvatī Guptā, the daughter of the Mahārājādhirāja Devagupta) Pravarasena II. His son was Mahārāja Narendrasena from whom and the queen Ajjittabhaṭṭārikā, a daughter of the lord of Kuntala, was born the Mahārāja Prithvishena II. It is stated of Narendrasena that he appropriated the fortunes of the family and that his commands were honoured by the lords of Kosala, Mekala and Mālava.

The genealogy given in this record omits the name of Devasena who is stated in the Vākātaka stone inscription (*Archæological Survey of Western India*, Volume IV, page 124 ff.) to have ruled after his nameless father, the son of Pravarasena II. Dr. Kielhorn, from the expression 'he took away or appropriated the family's fortune,' thinks that Narendrasena probably ousted his elder brother and was consequently succeeded by his son Prithvishena II. This would lead to the conclusion that Devasena was a nephew of Narendrasena and had some part of the kingdom left to him to which he and his son Harishena succeeded.

The present grant was to have issued from Vembāra, a place which has not been identified. Of the countries mentioned, Kuntala was a kingdom occupying the north and western portions of Mysore, the Banvāse nād or Shimoga¹ District being the principal province. Kosala is apparently Dakshina Kosala or Chhattisgarh Division, and Mekala was apparently the country round Mekala mountains near Amarkantaka. The inscription not having

¹ *Imperial Gazetteer*, Volume XVIII, page 172.

been finished contains no date of any kind, but it may be assigned with probability to about the second half of the 8th Century A. D.

(*Epigraphia Indica*, Volume IX, page 267 ff.)

(23) RAGHOLI PLATES OF JAYAVARDHANA.

(*In the possession of the Zamindār of Sāletekri.*)

Ragholi is a village 30 miles from Bālāghāt.

The inscription found there records the grant of a village Khaddikā in the Kaṭeraka district to the sun-god at Chaṭṭullīha by king Jayavardhana II of the Śailavamśa in the third year of his reign on the 30th day of the month Kārtika. Judging from its characters it appears to belong to the 8th Century A. D. The grant was issued from Śrīvardhanapura, and the genealogy of the donor begins with one Śrīvardhana whose son Prithuwardhana is stated to have conquered the Gurjara country. In his family was born king Sauvardhana who had three sons, one of whom killed the king of Paundra (Bengāl and Bihār) and the youngest that of the Kāśīs. The latter's son Jayavardhana I displaced the king of the Vindhya and took his residence on those mountains. His son Śrīvardhana II was styled the lord of the Vindhya. His son was the donor Jayavardhana II. The Śailavamśa appears to be a new dynasty, but it may be identical with the Śailodbhavas of Orissā and may be a branch of the Gaṅgavamśa which ruled that country for a long time.

Khaddikā is the present Khādī, 3 miles from Ragholi, and Kaṭeraka is probably Kaṭerā, 60 miles from Ragholi. Chaṭṭullīha appears to be wrongly written for Raghullīha or the present Ragholi. Śrīvardhanapura appears to have been a town near Rāmtek and is now non-existent. It appears to have been named after Śrīvardhana II. It is possible that it may have been on the same site as Nagar-dhana, the old Nandivardhana founded by a later king of the same family. He may have changed the older name after his own in the same way as king¹ Yayāti of the later Gupta dynasty changed Vinitapura to Yayātinagara.

(*Epigraphia Indica*, Volume IX, page 41 ff.)

¹ *Epigraphia Indica*, Volume XI, page 189.

B.—UNIMFORTANT, INCOMPLETE OR ILLEGIBLE
INSCRIPTIONS.

(24) LANJI STONE INSCRIPTION.

(Deposited in the Nāgpur Museum.)

This record is very much worn. It refers to a Yādava Chief Rāmanāyaka. It has been suggested that he may be identical with the Devagiri Yādava Rāmchandra for whom we have dates ranging from 1272 to 1305 A. D. But Lānji possessed a line of kings who paid tribute to the Ratanpur kings as is evident from Jājalladēva's¹ inscription of 1114 A. D., and it is very probable that the record was put up by the local kings. There is at present nothing to show that the Devagiri kingdom extended to Lānji.

¹ *Epigraphia Indica*, Volume I, page 32.

JUBBULPORE DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(25) RUPNATH EDICT OF ASOKA.

(In situ.)

Rūpnāth, a name of a Śivaliṅgam, is 45 miles from Jubbulpore. Here on a rock there is carved the oldest inscription found in the Central Provinces. It is an edict of Aśoka, the interpretation of certain passages whereof has been the subject of great controversy in the *Journal of the Royal Asiatic Society of Great Britain and Ireland* and the *Journal Asiatique*. Dr. Hultzsch's translation of the record is as follows :—

Devānāmpīya (the beloved of gods) speaks thus :—Two and half years and somewhat more (have passed) since I am a disciple, but I was not very zealous. But a year and somewhat more (has passed) since I have joined the Order (Saṃgha) and have been very zealous. Those gods who up to this time had been unassociated (with men) in Jambudvīpa have now been made associated (with men). For this is the fruit of zeal. And this is not to be reached by persons of high rank (alone). Even a lowly person may attain even the great heaven if he is zealous. And for the following object this address is composed, (*vis.*) that both the lowly and the exalted shall be zealous. And let even (my) neighbours know (it). Why this same zeal? In order that (this address) shall be of long duration. For this matter will grow and grow and will grow considerably. It will grow to at least one and a half. And this matter is to be caused to be engraved on rocks. It is to be caused to be engraved on stone pillars (wherever) there is a stone pillar elsewhere and here. And with a literal copy of this (proclamation) (you) must go on tour everywhere, as far as your district extends. This address was composed by (the king) away from home, 256 (nights) after leaving home.

(*Indian Antiquary*, Volume VI, page 156; XLI, page 170 ff.; Cunningham's *Corpus Inscriptionum Indicarum*, pages 21, 25 and 131; *Journal, Royal Asiatic Society*,

1908, page 811 ff.; 1909, page 1015 ff.; 1910, pages 142 ff., 1308 ff.; 1911, pages 1091 ff., 1101 and 1114 ff.; 1912, pages 477 ff., 1053 ff.; 1913, page 651 ff.; *Journal Asiatique*, 1910, page 507 ff.; 1911, page 119; *Journal and Proceedings, Asiatic Society, Bengal*, III, page 4 ff.)

(26) TIGWAN (TIGOWA) INSCRIPTIONS.

(*In situ.*)

Tigwān (literally 3 villages) is 45 miles from Jubbulpore. It contains one of the oldest temples in this province which Mr. Cousens thinks to be a genuine Buddhist temple. Its date is believed to be not later than 5th Century A. D., but is more probably as old as the 3rd Century A. D. On one of its pillars there is a pilgrim record of one Umadeva of Kanyakubja (Kanauja) who paid his devotions to the temple of Setabhadra (probably Svetabhadra). Its characters belong to the 8th Century A. D. There are two other pilgrim records, one of which is highly floriated and the other indistinct.

(Cousens' *Progress Report*, 1904, pages 34, 35 and 55; Cunningham's *Archæological Reports*, Volume IX, page 46.)

(27) KARITALAI PLATE OF THE MAHARAJA JAYANATHA.

(*In the possession of General Cunningham.*)

Kāritālāi is a village 23 miles north-east of Murwārā, the head-quarters of a tahsil. It is about 34 miles from Khoh, a village in the Nagaudh State, included in the Central India Agency. Khoh was once an important town, and some 8 sets of copper-plate inscriptions have been found there, dated between the years 475 and 554 A. D. One of them belongs to the same Rājā as that of Kāritālāi plates, viz., Jayanātha, dated in the Gupta year 174 or

A. D. 493-94, the Khoh plate being dated 3 years later. Both of them were issued from Uchchakalpa, which literally means 'that which is but little short of being a high place,' exactly corresponding to the meaning of the vernacular name Unchahrā, once the capital of the Nagaudh Chiefs. Unchahrā is said to have been founded in A. D. 1489 on the site of a settlement belonging to the Teli Rājās, whose chief towns were Khoh and Nāro. The tradition connecting it with Khoh goes to strengthen the conjecture that the present Unchahrā is identical with the old Uchchakalpa, the name having been retained in the vernacular on a re-settlement after it was once deserted. The Kārīṭalāi inscription records the grant of a village Chhandāpallikā in the Nāgadeya *santaka* by Mahārāja Jayanātha, son of Mahārāja Vyāghra and Mahādevi Ajjhitādevi, the grandson of Jayasvāmin and Rāmādevi, the great grandson of Kumāradeva and Jayasvāmini, the great great grandson of Oghadeva and Kumāradevi. The Nāgadeya *santaka* may well be identified with Nāgod, as proposed by General Cunningham (*Archæological Reports*, Volume IX, page 12), although Dr. Fleet seems to object to it (*Gupta Inscriptions*, page 94). Apparently Nāgadeya is a Sanskritised form of Nāgaudh, the original name meaning "a Cobra water or pond," like Hasaud, Swan water or pond; Kharaud (Khiraud), Kshiroda, a Milk pond. The village Chhandāpallikā is not traceable.

(Fleet's *Gupta Inscriptions*, page 117 ff.; Cunningham's *Archæological Reports*, Volume IX, page 12, footnote No. 3.)

(28) BILAHRI STONE INSCRIPTION OF THE RULERS OF CHEDI.

(Deposited in the Nāgpur Museum.)

Bilahri is 9 miles from Kaṭnī-Murwārā, a railway station and head-quarters of a tahsil. The inscription was composed by two authors and may be divided into two parts. The object of the first part is to record the erection of a Siva temple by queen Nohalā, wife of (the Chedi ruler) Keyūrararsha, endowing it with (the revenues of) the villages Dhangatapāṭaka, Poṇḍi, Nāgabala, Khailapāṭaka.

Vidā, Sajjahali and Goshtthapālī. She also gave the villages of Nipāniya and Āmbipātaka to a sage. Her husband Keyūrararsha is described as a son of Mugdhatuṅga, who was a son of Kokalladeva, a descendant of Sahasr-ārjuna or Kārtavīrya of the Haihaya tribe belonging to the lunar race. Of Kokalladeva it is recorded that he put up two unprecedented columns of his fame (*i. e.*, supported Krishnarāja in the south and Bhojadeva in the north) and Mugdhatuṅga is eulogised as having conquered the lines of country by the shore of the eastern sea and wrested Pālī from the lord of Kosala.

The second part of the inscription opens with the statement that Nohalā's son by Yuvarājadeva was Lakshmaṇarāja, from which it is clear that prince Keyūrararsha was surnamed Yuvarājadeva. He (Lakshmaṇarāja) made over the sacred buildings founded by Nohalā to certain sages. On his war-like expeditions he is said to have reached the shores of the western ocean and to have worshipped Śiva at the famous temple of Someśvara or Somanātha in Gujarāt, and he is also reported to have defeated the ruler of Kosala and to have despoiled him of a valuable effigy of Kālīya which had been obtained from the lord of Odra and which was subsequently dedicated to Someśvara by Lakshmaṇarāja. His son was Śamkaragana, and the younger brother of this prince was Yuvarājadeva. Nothing of historical importance is recorded of either of these two brothers. In the account of sages mentioned in connection with Lakshmaṇarāja a place named Kadambaguha is much praised, and again a prince named Avanti is stated to have made over to one of the sages a town which was perhaps called Mattamayūra. These and one or two other names occur in an inscription found at Rānod.

The other geographical names mentioned in the inscription are Tripurī (Tewar, 6 miles from Jubbulpore), Saubhāgyapura (Sohāgpur, not of Hoshangābād District but apparently of Baghelkhand, 2 miles from Sahdol Station on the Bengal-Nāgpur Railway), Lavaṇanagara, Durlabhapura, and Vimānapura. The last three have not been yet identified. Of the villages which are said to have been granted, Pondī is 4 miles north-west of Bilahrī and Khailapātaka is apparently Kailwārā, 6 miles east of Bilahrī. Dhangaṭapātaka is probably the present Thanorā, 3 miles north of Bilahrī, and Nipāniya may be the present Nipaniā, 10 miles south-west of Bilahrī. Lastly, it may be

noted that at the end of the record there is a curious reference to the poet Rājasekhara who flourished at the beginning of the 10th Century A. D. The manner in which his name is mentioned shows that he must have been a poet of great repute about the commencement of the 11th Century, about which time this record was engraved, judging from the characters, as it is undated.

(*Epigraphia Indica*, Volume I, page 251 ff.)

(29) JUBBULPORE COPPER-PLATE OF YASAHKAR-NADEVA.

(*Deposited in the Nāgpur Museum.*)

This inscription, originally found by a Tahsildār of Sihorā, consisted of 2 plates, one of which is lost, but a transcript of it, as read by a Sihorā Pandit, is still kept in the Nāgpur Museum. The inscription refers to king Yaśahkarṇadeva of the Kalachuri dynasty, and gives his genealogy from Yuvarājadeva, whose son Kokalla was installed king by his ministers. His son Gāṅgeyadeva, who bore the title of Vikramāditya, is stated to have restored the king of Kuntala to his kingdom. He died at Prayāga (Allāhābād) and was succeeded by his son Karṇadeva, who built a temple known as Karṇa's Meru at Kāśī (Benāres) and founded Karṇāvati (a town now known as Karanabel, close to Tripuri or Tewar). He married a Hūṇa lady Āvalladevi, whose issue was Yaśahkarṇadeva, whom he (Karṇa) inaugurated as king during his own lifetime. The lost portion, of which a transcript is kept in the Nāgpur Museum, records the grant of a village named Pātinkar, in the district of Jaulipatan or Jubbulpore, on Monday the 10th of the dark fortnight of Māgha. The year has been wrongly copied out, but, according to Dr. Kielhorn, the details work out to Monday the 25th December A. D. 1122. This is doubtful, and has been discussed in the article on Khairhā Plates belonging to the same king.

(*Epigraphia Indica*, Volume II, page 1.)

(30) BHERĀGHĀT STONE INSCRIPTION OF THE
QUEEN ALHAṆĀDEVĪ.*(Deposited in the Cabinet of the American Oriental
Society, New Haven, America.)*

Bherāghāt, also known as 'Marble Rocks,' is a village 12 miles from Jubbulpore and is a sacred *tīrtha* on the Narmadā. The inscription refers itself to the reign of Narasimhadeva, whose mother Alhaṇadevī, widow of king Gayākarnadeva, is recorded to have founded a Siva temple, with a Maṭha or cloister, a hall of study and gardens attached to it. Apparently for their maintenance she assigned two villages—Nāmauṇḍī in the Jāulī *pattalā*, and Makarapāṭaka on the right bank of the Narmadā. By way of introduction a short account of her descent and the family into which she was married is given as below. From a prince of the lunar race named Arjuna or Sahasr-ārjuna was descended the king Kokalladeva. From him sprang Gāṅgeyadeva who is represented as having held in check the Pāṇḍyas, Muralas, Kuṅgas, Vaṅgas, Ka-lingas, Kiras and Hūṇas. Karṇa's son was Yaśahkarṇa who became famous by devastating Champāranya. His son Gayākarnā married Alhaṇadevī, a daughter of king Vijayasimha (son of Vairisimha who was a son of prince Hamsapāla, a descendant of the son of Gobhila or Gobhila-putra) and his wife Syāmaladevī, a daughter of the king Udayāditya of Mālava. Alhaṇadevī bore to Gayākarnā two sons, Narasimhadeva and Jayasimhadeva. It would thus appear that Alhaṇadevī came from the Gobhila family of Mevād. (See Dynastic List in Duff's *Chronology*, page 287.)

The inscription is dated in the (Chedi) year 907 on Sunday the 11th of the bright fortnight of Mārgāśīrsha, corresponding to Sunday the 6th of November 1155 A. D.

With reference to the geographical names, both Makarapāṭaka and Nāmauṇḍī are not now traceable, but they must have been close to Jāulīpattalā which is believed to have been the old name of Jubbulpore itself.

(*Epigraphia Indica*, Volume II, page 7; *Journal, American Oriental Society*, Volume VI, pages 499-532; Dr. Burgess' *Memoranda Archaeological Survey of Western India*, No. 10, pages 107-9; *Cunningham's Archaeological Reports*, Volume IX, pages 91-94.)

(31) KARANABEL STONE INSCRIPTION OF
JAYASIMHADEVA. ✓

(Whereabouts not known; was originally found with a stone-cutter.)

Karanabel, the old Karnāvati, is now a deserted village adjoining Tewar. This inscription, containing 25 lines, is incomplete and undated. It does not state what it was intended for, nor does it mention the names of the composer and engraver, which in a carefully executed inscription like the present one, would hardly have been omitted. The object was perhaps to record the erection of a Siva temple.

The inscription refers itself to king Jayasimhadeva, whose pedigree is traced to Atri, born of Prajāpati, the lord of creation. From Atri proceeded the moon, whose son again was Budha. In the lunar family so founded there was the famous king Arjuna. The family became generally known as Kalachuri, and in it there was born the king Yuvarājadeva who conquered all regions and dedicated the wealth he took from other kings to the holy Someśvara. He begat the king Kokalla, from whom sprang Gāṅgeyadeva. His son was Karṇa, who was waited upon by the Choda, Kuṅga, Hūna, Gauḍa, Gurjara and Kīra princes. His son was Yaśahkarṇa, whose son Gayākarnadeva married Alhaṇadevī who bore to him the two sons Narasimhadeva and Jayasimhadeva. (Alhaṇadevī is stated to have been the daughter of king Vijayasimha, the son of king Vairisimha who was a son of the king Hāṃspāla in Prāgvāta and his wife Śyāmaladevī, the daughter of Udayāditya, king of Dhārā.) Narasimhadeva ascended the throne after the death of his father, and when he died his younger brother Jayasimhadeva took his place and was ruling the country when the inscription was composed.

These details closely agree with what is given in the ¹Kūmbhi, ²Jubbulpore, and ³Khairhā copper-plates and ⁴Bherāghāt stone inscription of Alhaṇadevī.

¹Journal, Bengal Asiatic Society, Volume XXI, page 116.

²Epigraphia Indica, Volume II, page 1.

³Ibid., Volume XII, page 205.

⁴" " II, page 7.

It may be noted that Yuvarājadeva is represented here as worshipper of Someśvara, the famous Somanātha of Gujarāt, a story which is told also of Lakshmanarāja in the ¹Bilahri inscription. Our inscription incidentally mentions the geographical names Prāgvāta and Dhārā with whose kings the Kalachuris of Tripurī were related by ties of marriage. Dhārā is the well-known old name of Dhār, but no definite information is available as to Prāgvāta. We know that Vijayasimha (father-in-law of Gayākarna) was ruler of Mevād (Medapāta), but whether Prāgvāta was an alternative name of Medapāta, or was a more extensive country of which Mevād formed a part, is not known.

As stated before, this inscription is undated, but considering that Narasimhadeva was ruling in A. D. 1159 and Vijayasimhadeva, the son of Jayasimhadeva, in A. D. 1180, it must have been written between A. D. 1160 and 1180.

(*Indian Antiquary*, Volume XVIII, page 214 ff. ; Cunningham's *Archæological Reports*, Volume IX, page 96, No. XI.)

(32) TEWAR STONE INSCRIPTION OF GAYAKARNA-
✓ DEVA OF THE (CHEDI) YEAR 902.

(*Deposited in the Nāgpur Museum.*)

Tewar is a village 6 miles from Jubbulpore. The inscription refers itself to the reign of the Chedi king Gayākarnadeva and records the construction of a Śiva temple by an ascetic named Bhāva Brāhman, and is dated in the (Chedi) year 902 on Sunday the 1st lunar day in the bright half of the month Śuchi (or Āshādha), corresponding to Sunday the 17th June A. D. 1151.

By way of introduction it is stated that in the *gotra* of Atri was born a king named Karnaḍadeva, whose son was the king Yaśaḥkarna, from whom again sprang the ruling king Gayākarnadeva, and a wish is expressed that

this Gayākarna, together with his son the Yuvarāja (heir-apparent) Narasimha, may rule the earth for ever. The inscription was composed by Prithvidhara, the son of Dharnidhara, and engraved by Mahidhara, the same persons who are mentioned in the inscription of Alhanadevi of the Chedi year 907.

(*Indian Antiquary*, Volume XVIII, page 209 ff.; Cunningham's *Archæological Reports*, Volume IX, page 90, No VI.)

(33) GOPALPUR STONE INSCRIPTION OF VIJAYA-SIMHADEVA.

(*Whereabouts not known.*) ✓

Gopālpur is a village about 10 miles from Jubbulpore. The inscription, which is broken, is said to have been brought from Karanabel. It records the erection of a temple of Vishṇu by a private individual, and by way of introduction gives an account of the Kalachuri kings from Karnaḍeva to Vijayasimhadeva. The names which occur in the record are Sahasrārjuna, the progenitor of the Kalachuri family, Karnaḍeva, Yaśahkarnaḍeva, Gayākarnaḍeva, Narasimhadeva, his brother Jayasimhadeva, Gosaladevi and Vijayasimhadeva. Gosaladevi, we know from other records, was wife of Jayasimhadeva. Since for Vijayasimhadeva we have the dates A. D. 1180 and 1195 the inscription must be referred to about the last quarter of the 12th Century A. D.

(*Indian Antiquary*, Volume XVIII, pages 218 and 219; Cunningham's *Archæological Reports*, Volume IX, page 99, No. XV; *Journal, Bengal Asiatic Society*, Volume XXXI, page 113.)

(34) KARITALAI STONE INSCRIPTION OF THE REIGN OF CHEDI KING LAKSHMANARAJA.

(*Built into a wall of the Jubbulpore Kotwālī.*) ✓

This is a fragmentary inscription found at Kāritalai in the Murwārā tahsil. It mentions the names of Yuvarāja-deva and Lakshmaṇarāja, who may be, without any doubt,

² *Epigraphia Indica*, Volume II, pages 16 and 27.

identified with Keyūravārsha-Yuvarājadeva and his son Lakshmaṇarāja, the father of Saṁkaragaṇa of the Bilahri inscription (*Epigraphia Indica*, Volume, I, page 251). It is undated, but as it must be older than the Bilahri inscription, its date may be fixed between the middle and end of the 10th Century A. D. The proper object of the inscription is to record the construction of a temple dedicated to Vishṇu by a minister of the Chedis named Someśvara, son of Bhākamiśra, chief minister of Yuvarājadeva. A number of donations by the king Lakshmaṇarāja and his queen are recorded, among which the following happen to be villages: Dīrghasākhika; probably Dighī, 6 miles south-east of Kāritālāi; and Chakrahradī, Chakadahī, 7 miles south of Kāritālāi; Challipātaka, in the district of Dhavalaharā, Anatarapāṭa and Vaṭagartikā remain unidentified as yet.

(*Epigraphia Indica*, Volume II, page 174 ff., and Cunningham's *Archaeological Reports*, Volume IX, page 81.)

(35) BENARES COPPER-PLATE INSCRIPTION OF
✓ KARNADEVA.

(Lost.)

These plates were found in a well in Benāres, but they apparently belong to the Jubbulpore District. The inscription refers itself to the Chedi king Karnadeva, and was issued from his Camp of Victory at Svasāga. It records the grant of a village Susī, in the district of what reads as Hapāthākasibhūmi, to a Brāhmaṇ whose ancestors had come from Vesāla. It was on the occasion of the annual funeral ceremony of his father Gāṅgeyadeva, on Saturday the 2nd lunar day of the dark half of Phālguna, that he gave away the village, after bathing in the Venī. Dr. Kielhorn is of opinion that the river Venī is the Vengāṅgā, which rises in the Seoni District and falls into the Godāvari, and Svasāga should therefore be looked for on its banks.

The inscription is dated at the end on Monday the 9th of the dark fortnight of Phālguna of the (Chedi) year 793, which regularly corresponds to Monday the 18th January 1042 A. D., but the date of the funeral ceremonies, if they were performed in the same year, does not correctly

work out to a Saturday because the 2nd *vadi* of Phālguna fell on a Sunday and not on Saturday. Dr. Kielhorn therefore thinks that the ceremonies were really performed on the 12th December A. D. 1041, when the 2nd *tithi* of the dark half of Māgha fell on Saturday, and that the writer made a mistake in quoting the month of Phālguna instead of Māgha. This, however, appears to be very conjectural. If a year other than the one noted at the end was intended, it would have been given along with the *tithi* on which the funeral ceremonies were performed. What appears to have been the fact is that Karṇa's father Gāṅgeyadeva died on a *dvitīyā*; but as the ceremonies begin a day¹ earlier in an annual Śrāddha (especially the first time after the demise) they were commenced on Saturday and continued on Sunday. The writer therefore associated the *dvitīyā* with a Saturday, on which the main portion of the ceremonies was performed instead of Sunday on which that date actually fell. This would also show that it was probably in 1041 A. D. that Gāṅgeyadeva² died, so that the first annual ceremony was performed in 1042 A. D.

The inscription traces the origin of the Haihayas from Kārtavīrya, and begins the genealogy, with Kokalladeva whose hand granted freedom from fear to Bhoja, Vallabharāja, the illustrious Harsha, who is described as the sovereign of Chitrakūṭa, and to the king Śamkargaṇa. The first king must be Bhoja of Kanauj, the second Kṛishṇa II of the Rāshṭrakūṭa dynasty, known also as Kṛishṇa Vallabha, the third the Chandella Harshadeva, the predecessor of Yaśovarman, and the fourth Kokallea's own son, also known as Ranavigraha. In No. 140 it is mentioned that Kokalla had 18 sons, of whom the first born was ruler of Tripurī, while the others became lords of *mandalas*, and it does not seem at all improbable that Kokalla during his lifetime may have assigned parts of his dominions to Śamkaragaṇa, one of his younger sons, to be governed by him independently. Our inscription further

¹ See Dharma Sindhu Parichheda III Uttarārdha under-Shoḍasa māsika vicārah, where the following occurs: *Mādhavaś tu ūna shanmāsikam ānābāḥkancha māsāni pūrṇaḥ kārīyam.*

² Since writing this, the remarks of Dr. Fleet on the date of the Goharwa plates of Karṇadeva have appeared in the *Epigraphia Indica*, Volume XI, page 146. Referring to this inscription he is of opinion that Gāṅgeyadeva died on Phālguna vadi 2—22nd January A. D. 1041.

tells us that Kokalla married Naṭṭadevi of the Chandella family, who bore to him a son named Prasiddhadhavalā, and that this prince had 2 sons who reigned one after another, Bālaharsha and his younger brother Yuvarājadeva. According to Bilahrī inscription (No. 28), Kokalla was succeeded by his son Mugdhatuṅga, and his son again was Keyūrarvarsha-Yuvarāja. It is therefore clear that Prasiddhadhavalā and Mugdhatuṅga were identical, and that Yuvarājadeva and Keyūrarvarsha are one and the same person. The next three kings mentioned in the plates are Yuvarājadeva's son Lakshmaṇarāja and his two sons Saṁkaragaṇadeva and his younger brother Yuvarājadeva II. The last was succeeded by his son Kokalladeva II, he by his son Gāṅgeyadeva, and he again by his son Karna-deva who issued the grant.

(*Epigraphia Indica*, Volume II, page 297 ff.; *Asiatic Researches*, Volume IX, page 108; Cunningham's *Archæological Reports*, Volume IX, page 82 ff.)

✓(36) KUMBHI COPPER-PLATE.

(*Deposited with the Asiatic Society of Bengal, Calcutta, now missing.*)

Kūmbhī is a village 35 miles north-east of Jubbulpore.

This inscription refers itself to the Kalachuri king Vijayasimha and records the grant of a village Choralāyī in the Sambalā *pattalā* by the queen-mother Gosaladevi after bathing in the Narmadā river. The charter was issued from Tripurī or Tewar, the capital of the Kalachuris. The genealogy of the Kalachuris is given here exactly as in the Jabalpur Copper-plate (No. 29) up to Yaśahkarnadeva, after whom his son Gayākarna and his son Narasimhadeva are mentioned. The latter's brother was Jayasimha, whose coronation frightened Gurjara, Kuntala and Turushka (Musalmān) kings. His son was the ruling king Vijayasimha, the heir-apparent being Ajayasimha. The charter is dated in the Kalachuri year 932, corresponding to 1180 A. D. Neither the village Choralāyī nor the *pattalā* Sambalā are traceable in the Jubbulpore District village lists.

(*Journal, Bengal Asiatic Society*, Volume XXXI, page 111 ff., and Volume IV, page 481 ff.)

(37) TEWAR STONE INSCRIPTION OF THE REIGN
OF JAYASIMHADEVA. ✓

(Deposited in the Cabinet of the American Oriental Society,
New Haven, America.)

This inscription refers itself to the reign of Jayasimha-
deva and records the erection of a Śiva temple by one
Keśava Nāyaka, a resident of Sikhā in Mālavaka or Māla-
va. Jayasimhadeva is stated to have been the younger
brother of Narasimhadeva, son of Gayākarnadeva. The
record is dated in the (Chedi) year 928 on Sunday the 6th
of the bright half of Śrāvaṇa, corresponding to 3rd July
1177 A. D.

(*Epigraphia Indica*, Volume II, pages 17-18;
Journal, American Oriental Society, Volume VI, pages
512-13; Dr. Burgess' *Memoranda Archaeological Survey
of Western India*, No. 10, page 110; and Cunningham's
Archaeological Reports, Volume IX, pages 95-96.)

(38) BHERAGHAT CHAUNSATH JOGINI TEMPLE
INSCRIPTIONS. ✓

(*In situ*.)

In the Chaunsath Joginī cloister at Bherāghaṭ a num-
ber of Yoginīs are enshrined with their names inscribed on
the pedestals. A list is given below as deciphered by
Dr. Bloch. It will be seen that there are more than 64
niches in the cloister for holding the Joginīs (Yoginīs). In
Chapter 62 of the Kālikā Purāṇa, as also in Durgāpūjā
Paddhati, complete lists of Yoginīs, with 64 names, are given,
but only 24 names in the two books are identical. The
Bherāghaṭ names differ still further. Only 6 agree with
those of the Kālikā Purāṇa and 5 with Durgāpūjā Paddha-
ti. It appears very difficult to say which list is reliable;—

(1) *Ridhālī-devī*, with lion as her cognizance.

(2) Inscription lost.

(3) *Jatharavā-devī*, with a bird as her cognizance.¹

¹ Not traceable in Cunningham's lists given in his *Archaeological
Reports*, Volume IX, pages 63 and 64.

-
- (4) Inscription lost.
 - (5) Inscription lost.
 - (6) *Ahkalā*.
 - (7) *Pingalā*, with a bird as her cognizance.
 - (8) *Shandinī*, with a horse as her cognizance.
 - (9) *Teramava* (?).¹
 - (10) Inscription lost.
 - (11) *Nilādambarā*, with two small Rākshasas in front of female attendants, holding garlands.
 - (12) *Pāṇḍavī*, with a male demon at the base of the statue.²
 - (13) Inscription lost.
 - (14) Inscription lost.
 - (15) *Yamunā*, with a tortoise (*kūrma*) on the base.
 - (16) Inscription lost.
 - (17) Inscription not deciphered.
 - (18) Inscription lost. Has an antelope as cognizance.
 - (19) *Jāmbavatī*.
 - (20) *Khemukhī*, with a parrot (?) as her cognizance.
 - (21) *Thirachittā* (read "Sthirachittā").
 - (22) *Sarvatomukhī*.
 - (23) *Māṇḍodari*.
 - (24) *Vārāhī*, with boar's head.
 - (25) *Bibhatsā*, with a demon prostrate under the throne and two *pretas* (goblins) as attendants.
 - (26) *Nandinī*, with a lion at the bottom.
-

¹ Read by Cunningham as *Teranta*.

² Do. do. as *Pāravi*.

- (27) *Ekādi*¹ (i. e., "with one tooth") ; with boar's head and antelope as cognizance.
- (28) Inscription lost.
- (29) *Antakarī* wearing *mukuta* or diadem adorned with human skulls, seated on a ram. This is the female form of Yama, who rides on a ram.
- (30) *Ranājirā*, with an elephant.
- (31) *Kāmadā*.
- (32) *Ḥhashinī*² riding on a *makara*.
- (33) *Simhasimbā*, with a prostrate male under the throne.
- (34) *Thakini*, with the head of an animal.
- (35) *Virendrī*, with a horse and prostrate demon in front.
- (36) *Phanendrī*,³ with a canopy formed by five cobras over the head and a prostrate demon in front.
- (37) Inscription broken.
- (38) *Kshatradharmmini*, with a diadem adorned with human skulls.
- (39) *Satanr* (?) *savarā*, with a bull in front.⁴
- (40) *Bhishanī*, with a Rākshasa lying in front.
- (41) *Vaishnavī*, seated on *Garuda*.
- (42) Inscription lost.
- (43) *Thatthari* (?), with an elephant reclining at her feet.
- (44) *Ghantālī* (this inscription has been engraved twice).
- (45) *Sākinī*, with a bird on pedestal.

¹ Read by Cunningham as *Ehuri*.

² Do. do. *Rikshini*.

³ Do. do. *Dhanendrī*.

⁴ Do. do. *Sataun samvarā*.

- (46) *Ṣahā*,¹ with a peacock on base. Evidently a female form of the god of war, *Skanda* or *Kumāra*.
- (47) *Lunginī*,² with *Garuda* on the base.
- (48) Inscription illegible.
- (49) *Darppahārī*, with a lion below the right foot.
- (50) *Vandhanī* on a lotus throne.
- (51) *Dākinī*, with a demon lying prostrate below.
- (52) *Ṣānhavī*, an image of *Gangā* with the usual *makara*.
- (53) *Gāndhārī*, winged female deity with a horse and two female musicians playing the *vīṇā*.
- (54) *Ṣhathāmālā* (? this reading is uncertain).
- (55) *Dudurī* (? reading of inscription uncertain), with a horse as cognizance.
- (56) *Lampatā*, with a demon lying prostrate at the base.
- (57) *Nālinī*, with a bull reclining at the base.
- (58) *Uttlālā*, with a deer and two *Rākshasis*.
- (59) *Enginī*³ (? reading of inscription uncertain), with a bull.
- (60) Inscription lost. *Indrānī*, with an elephant (the *vāhana* of Indra) on the base.
- (61) Inscription missing.
- (62) *Ehanī*,⁴ with a ram lying under her feet.
- (63) *Indrajālī*, with an elephant under her feet.
- (64) Inscription not yet made out.
- (65) *Isvarī*, with twelve arms, seated on lotus throne with a bull (*Nandī*) lying under her feet.
- (66) Inscription missing.

¹ Read by Cunningham as *Uhā*.

² Do. do. *Dogginī*.

³ Do. do. *Gānggīnī*.

⁴ Do. do. *Gahnī*.

- (67) Inscription missing.
- (68) Inscription missing.
- (69) *Hamsinī*, with a bird (*hamsa*) standing in front of her seat.
- (70) *Padmahastā*.¹
- (71) *Nayani*,² with a horse standing at the base.
- (72) *Takārī*,³ with two female attendants having drawn swords in their hands. This statue has on its base the inscription *Srimad-Gosala*.
- (73) *Māhesvārī*, with a bull, the *vāhana* of *Siva* or *Maheśvara*, whose female counterpart the image represents.
- (74) *Brahmanī* : with the *hamsa*, the *vāhana* of *Brahmā*, and among the attendants there is a *Rishi* playing the *vinā*, who evidently represents *Vyāsa*.
- (75) *Aingini* : a male with an elephant's head, holds up the left knee of the goddess with his left hand.
- (76) *Anaya* (? reading uncertain).⁴
- (77) *Chandikā*. The image represents an emaciated, ugly-looking female dancing upon the body of a prostrate male figure of youthful appearance, and attended by nine *pretas* or demons.
- (78) *Ajitā*, with a lion below.
- (79) *Chhatrasamvarā*, with a small horse standing below.

In the centre of the cloister there is a temple dedicated to *Gaurisāṅkara*. At the entrance there is a stone let into the wall with an inscription to the effect that the queen of the *Mahārājādhirāja Vijayasimha* daily bowed

¹ Read by Cunningham as *Padmahamsā*.

² Do. do. *Ṣayani*.

³ Do. do. *Tankārī*.

⁴ Do. do. *Aurāgā*.

(to the god inside). This Vijayasimha is certainly the Kalachuri king of Tripurī (Tewar).

Inside this temple there is a statue on the bottom of which the Buddhist formula is carved.

(Dr. Bloch's *Conservation Note on Bherāghāt*, and Cunningham's *Archæological Reports*, Volume IX, page 60 ff.)

(39) CHHOTI DEORI STONE INSCRIPTION.

(*In situ.*)

Chhotī Deorī is a village 14 miles from Kaṭnī-Murwārā. The record is in old characters belonging to about the 7th Century A. D., and mentions a name Śrīśaṅkara-gaṇa in line 5. The rest is not clear.

(Cousens' *Progress Report*, 1904, page 54, and Cunningham's *Archæological Reports*, Volume XXI, page 159.)

(40) BAHURIBAND JAIN STATUE INSCRIPTION.

(*In situ.*)

Bahuriband is 43 miles from Jubbulpore. On the pedestal of a huge Jaina statue (over 12 feet high) there is an inscription recording the erection of a temple of Śāntinātha during the reign of the king Gayākaranadeva. It also mentions one Mahā-Sāmantādhipatī Golhanadeva of the Rāshtrakūṭa lineage who appears to have been a local chief during whose rule the temple was built. Gayākarna was a Kalachuri king reigning at Tewar in the middle of the 12th Century A. D., to which period the characters of the record belong.

(Cousens' *Progress Report*, 1904, pages 35 and 54 ff., and Cunningham's *Archæological Reports*, Volume IX, page 40.)

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE
INSCRIPTIONS.

(41) KARITALAI INSCRIPTION OF THE REIGN OF
VIRARAMADEVA.

(*In situ.*)

The inscription refers to the reign of Mahārāja Virāramadeva of Uchahadānagara, which is the same as Uchahrā or Uñchahrā, 31 miles to the north of Kāritālāi. The record is dated in Samvat 1412 or A. D. 1355. It appears to be a record of a Sati.

(Cunningham's *Archæological Reports*, Volume IX, Plate 113.)

(42) TEWAR VAJRAPANI STATUE INSCRIPTION.

(*Whereabouts not known.*)

On the pedestal of an image was inscribed the Buddhist creed *Ye dharmahetu prabhavā*, &c., in large letters, followed by a longer inscription beginning with the name of Vajrapāṇi. General Cunningham saw this statue, but its whereabouts are not traceable.

(Cunningham's *Archæological Reports*, Volume IX, page 58.)

(43) FRAGMENTARY TEWAR INSCRIPTION.

(*Whereabouts not known.*)

This inscription, 10" × 7", is fragmentary and contains the name of a king Bhīmapāla and of two places, *vis.*, Tripurī and Simhapurī. Tripurī is the present Tewar, but Simhapurī cannot be identified as there are several villages of that name.

(*Indian Antiquary*, Volume XX, page 85.)

(44) JABALPUR STONE PRASASTI OF JAYA-SIMHADEVA OF THE CHEDI YEAR 926.

(Deposited in the Nagpur Museum.) ✓

This is a pretty big record, but is too much defaced to yield any useful information. It gives the date 926 both in words and figures, and refers to the reign of Jayasimha-deva, apparently the Kalachuri king of Tripurī. The date apparently belongs to the Kalachuri era, and is equivalent to A. D. 1174, which falls within the reign of that king as ascertained from other records.

(Kielhorn's *Lists of Inscriptions of Northern India*, No. 419, footnote 4.)

(45) BARGAON KALACHURI INSCRIPTIONS. ✓

Bargāon is 27 miles from Kaṭnī-Murwārā. The longest record here contains 13 lines, each 5 feet long, and is written in characters in which Kalachuri records belonging to about the 10th Century A. D. are written. It is lying in front of the mālguzār's house, and is so weather-worn that it is altogether unintelligible.

An inscription 3 feet long and one foot broad, belonging to the same period as above, was removed by Mr. McMinn, Deputy Commissioner of Jubbulpore, about the year 1887. Its whereabouts are not known. General Cunningham in the first line read the words "Vigraha Chedi" and in the 10th line "Kalachuri *nripa*." It is certain therefore that the record belonged to the Kalachuri kings of Chedi.

(Cunningham's *Archaeological Reports*, Volume XXI, page 165.)

(46) BARGAON SIVA TEMPLE INSCRIPTION.

(*In situ*.)

This inscription apparently records a gift to (a temple of) Śaṅkara Nārāyaṇa, enjoining that whosoever misbehaves shall be guilty of killing a Brāhmaṇ. The

record is mutilated and does not show the exact nature of the gift. There is no date on it, but the characters appear to belong to the 8th or 9th Century A. D.

(47) SIMRA PAVILION INSCRIPTION.

Simrā is 10 miles from Kaṭnī-Murwārā. In a stone built into the plinth of a pavilion there is a record in characters of the 11th Century A. D. mentioning the name of king Karṇa, a Kalachuri king who ruled at Tripurī or Tewar.

(*Jubbulpore District Gazetteer*, page 385.)

(48) KUGWAN FRAGMENTARY STONE INSCRIPTION.

(*In situ.*)

Kugwān is about 12 miles from Kaṭnī-Murwārā. A record in old characters gives the name of one Ummaḍa-deva from Kanyakubja. This seems to be the same pilgrim who recorded his name on the Tigwān temple. The characters of the Kugwān record appear to belong to the same age, *i. e.*, the 8th Century A. D.

(49) MURWARA SLAB.

(*In situ.*)

This stone, apparently brought from Nanhwārā, 19 miles north-east of Murwārā, lay for some time in the tahsil office, whence it was removed by a tahsil peon to his own house and used as a floor stone. It mentions one Rājā Sabhāsimhadeva and also the name of the village Nanhwārā in the Parganā Maihar. Sabhāsimhadeva appears to have been a local chief, probably residing at Nanhwārā which is believed to have been an ancient town. Maihar, now the capital of a Feudatory State, is not very far away from there.

(50) TOLA STATUE INSCRIPTION.*(In situ.)*

On the pedestal of a statue apparently brought from Daimāpur, 2 miles from Tōlā, there is an inscription which is much damaged, but the date is 907. Evidently it refers to the Kalachuri era, and is thus equivalent to 1155 A. D. Tōlā is 12 miles east of Sihorā.

(51) SATI RECORDS.

In this district there are a number of Sati records. One at Simrā is dated in Samvat 1355, corresponding to A. D. 1298. Another at Daimāpur is dated in 1345 A. D. A third at Amodā is dated in A. D. 1594 during the reign of the Gond Rājā Premanārāyana.

(*Jubbulpore District Gazetteer*, pages 328, 342 and 385, and Cunningham's *Archæological Reports*, Volume XXI, page 101, and Volume IX, page 39.)

SAUGOR DISTRICT:

A.—IMPORTANT INSCRIPTIONS.

(52) ERAN STONE INSCRIPTION OF SAMUDRAGUPTA

(Deposited in the Calcutta Indian Museum.)

Erān is a village 11 miles from Khurai, a station on the G. I. P. Railway. Out of 5 inscriptions found there, the one named above refers to the Early Gupta king Samudragupta, one of the most accomplished and energetic monarchs who ever graced an Indian throne. This inscription seems to have been recorded in his old age after he had made himself a paramount power in India and went about in the company of his sons and sons' sons. The record is mutilated and fragmentary, but it states that in Airakīṇa, the city of his own enjoyment, something had been set up for the sake of augmenting his own fame. This something was apparently the temple of Viṣṇu, whose colossal figure still stands on the spot. Airikīṇa is identified with Erān, and is believed to derive its name from the *eraka* grass known in vernacular as *gondlā*, which profusely grows by the sides of rivers, especially of the Bīnā on whose bank it is situated.

(Fleet's Gupta Inscriptions, page 18 ; Cunningham's Archæological Reports, Volume X, page 89.)

(53) ERAN STONE PILLAR INSCRIPTION OF
BUDHAGUPTA.*(In situ.)*

This inscription refers itself to the reign of Budhagupta and records the erection of a 'Flag Staff' of the God Viṣṇu by a Mahārāja named Mātṛi Viṣṇu and his younger brother Dhanya Viṣṇu, and is dated in the Gupta year 165 on the 12th lunar day of the bright fortnight of Āshāḍha (June-July), corresponding to A. D. 484-485, while Budhagupta's feudatory Surāsmichandra was governing the country lying between the river Kālindī or the Jamna and the Narmadā.

(Fleet's *Gupta Inscriptions*, page 88; *Journal, Bengal Asiatic Society*, Volume VII, page 633, Volume XXX, page 17 ff., and Volume XXXI, page 127 note; Cunningham's *Archæological Reports*, Volume X, page 82.)

(54) ERAN STONE BOAR INSCRIPTION OF
TORAMĀNA (LARGE).

(*In situ.*)

This record, which is carved on the chest of a colossal statue of the Boar incarnation of Vishṇu, refers itself to the reign of Toramāna, and is dated in the first year of his reign on the 10th day of Phālguna, without any further specification. It records the building of a temple on which the Boar stands by Dhanya Vishṇu, the younger brother of the deceased Mātri Vishṇu, the same referred to in No. 53. The mention of Mātri Vishṇu as deceased is of importance as showing that Toramāna comes shortly after Budhagupta, in whose time Mātri Vishṇu, then alive, set up a column. Toramāna was a king of the Mihira tribe or clan among the Hūnās, and the father of Mihirkula who totally extirpated the Early Guptas.

(Fleet's *Gupta Inscriptions*, page 158; *Journal, Bengal Asiatic Society*, Volume VII, page 631 ff., and Volume XXX, page 20 ff.)

(55) ERAN STONE BOAR INSCRIPTION (SMALL).

(*In situ.*)

A statue of the Boar incarnation, apparently belonging to the group of ruins where the colossal Boar stands and now removed to a private house in the Eran village, bears a small inscription giving two names, *viz.*, Maheśadatta and Varāhadatta, apparently two brothers who caused the statue to be made. The name Varāhadatta (gift of the Boar) is significant as indicating that his parents considered him to be a gift given by the colossal Varāha and named him accordingly. It was probably as a thanksgiving that this smaller statue was made by the two brothers in imitation of the dedications made by the

two brothers Mātrī Vishṇu and Dhanya Vishṇu who were local chiefs and could erect temples and statues on a grander scale than the Datta brothers. The characters of this record belong to the same period as those of the Pillar and big Boar inscriptions, that is, the 5th Century A. D.

(Cunningham's *Archæological Reports*, Volume X, page 87 ff.)

(56) ERAN POSTHUMOUS STONE PILLAR INSCRIPTION OF GOPARAJA.

(*In situ.*)

This inscription is carved on a pillar afterwards turned into a *lingam*, and records that in company of a powerful king named Bhānugupta, a noble named Goparāja, came to the place where the pillar was set up and fought a battle, that Goparāja was killed and that his wife cremated herself on his funeral pyre. It is dated in the Gupta year 191 (A. D. 510-511) on the 7th lunar day of the dark fortnight and solar day of Srāvaṇa (July-August) and is one of the two oldest Sati records in these Provinces, if not in India. Bhānugupta is the last known king of the Early Gupta Dynasty. Goparāja is stated in the inscription as the daughter's son of the Śarabha king.

(Fleet's *Gupta Inscriptions*, page 91, and Cunningham's *Archæological Reports*, Volume X, page 89 ff.)

(57) RAHATGADH STONE INSCRIPTION OF JAYASIMHADEVA.

(*Whereabouts not known.*)

Rahatgadḥ is 24 miles from Saugor. The inscription was found in the fort there, and is a record of the Mahārājādhirāja Jayasimhadeva of Dhārā. It is dated Samvat 1312, Monday the 7th of the bright fortnight of

Bhādrapada, corresponding to Monday the 28th August A. D. 1256. It mentions the name of Ūparahāḍa *mandala* which remains unidentified as yet.

(*Indian Antiquary*, Volume XX, page 84, and Cunningham's *Archæological Reports*, Volume X, page 31.)

(58) KHURAI COPPER-PLATE.

(*In the possession of the Mahant of the Khurai Temple.*)

Khurai is a taksil head-quarters, 33 miles from Saugor. The plate is a *sanad* given by Dīwān Achalasimha granting a village Jagadiśapurā in *parganā* Garholā, *sarkār* Ālamgirpura, in *sūbah* Mālwa, and is dated in Samvat 1858 on Sudi 6 of the Kunwār month, corresponding to the year 1801 A. D. Jagadiśapurā is 2 miles from Khurai and Garholā is 9 miles. Ālamgirapura is a name which was imposed on Bhilsā during Aurangzeb's rule. ¹

B.--UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(59) SATI INSCRIPTIONS.

The Saugor District contains a very large number of *Sati* pillars, the oldest of which is the Eran Stone Pillar belonging to 510-511 A. D. (See No. 56.) For about 900 years after there is a blank. Khimlāsā, an old town, 41 miles from Saugor, contains perhaps the largest number of these stones, 51 of which are inscribed. Almost all of them are dated, but in about a dozen pillars the figures are illegible. The dates range between Samvat 1510 (A. D. 1453) to Samvat 1880 (A. D. 1823). Some of them mention the names of the Muhammadan Emperors, *viz.*, Shāhjahān and Nourangshāh (Aurangzeb), and also the name of the *sarkār* (district) to which Khimlāsā belonged, *viz.*, Raisen. The *satīs* belong to various castes

¹ Cunningham's *Archæological Reports*, Volume X, page 35.

such as Kori (weaver), Nai (barber), Silāt* (mason), &c. In some of them the caste name is given, in others the caste marks are carved such as a hammer and anvil for a blacksmith, razor for a barber, and so on.

In some of them names of local governors or *jāgirdārs* are also mentioned, for instance, Ināyat Khān, Mayāne Khān, &c. Beyond this no other useful information is available from these records.

The other localities possessing these memorial stones are Garholā (with dates ranging between 1635 and 1708 A. D.), Mālthon (with dates ranging between 1732 and 1778 A. D.), Kanjiā (with dates ranging between 1649 and 1860 A. D.), Eran, Muhāsā, Piṭhoriā, Pāṭan, Dhāngar, Mohali, Chāndpur, Ujñethī, Sitapāri, Bareṭhī, Rajaulā, Semariā Khurd, Dalpatpur, Bundnā, Saunrai, Chhāpri, Kānthī, Jālampur, Sahāwan, Muḍāri Buzurg, Berkhedi, Tinsuā and others.

(80) KHIMLASA MAHANTS' TOMBS.

(*In situ.*)

There are 4 tombs of Mahants, 3 of which belong to Mahants Bihārīdās, Pītamdās and Amardās respectively. The record on the 4th is illegible.

(81) KHIMLASA PERSIAN AND ARABIC INSCRIPTIONS.

(*In situ.*)

There are 12 inscriptions in these languages, 6 of which in Arabic are mere quotations from the Kurān. In the Paujpīr *dargāh* inside the fort there are 5 inscriptions, 3 of which on the tombs are in Arabic, and, as stated above, are mere quotations from the Kurān. The remaining two in Persian are on the gateway and have been seriously damaged while making holes for putting shutters on the door. They apparently give the name of the builder and the ruling king. Two others on the fort are quotations from the Kurān.

The inscription on the door of a Kōṭwār's house records the construction of a garden, a masjid, and a park by Ahmad Khān Afghān Bahādur Khuraishizai in the year H. 914 (A. D. 1508).

The Idgāh inscription records its construction in the reign of Aurangzeb by Shaikh Junaid, and that on the masjid states that it was built in A. H. 980 (A. D. 1572).

The record in Arabic and Hindi near a temple is illegible. The date appears to be Samvat 1547 or A. D. 1490.

(62) DHAMONI PERSIAN INSCRIPTION.

(*In situ.*)

Dhāmōnī is 29 miles north of Saugor. A Persian inscription in the possession of one Hifāyat Ullah of Dhāmōnī records the construction of a mosque in A. H. 1085 (A. D. 1674) during the reign of Aurangzeb. The composer of the inscription was one Mūhammad Sharif, son of Zarif Fāruqi.

(63) GARHOLA PERSIAN INSCRIPTION.

(*In situ.*)

It records the death of one Khwājā Khizra Shams Khān in A. H. 963, corresponding to Samvat 1613 (A. D. 1556) given in a Hindi verse (*doharā*).

(64) KANJIA INSCRIPTIONS.

(*In situ.*)

Kanjia is 69 miles from Khurai. Besides the Sati records in Hindi there are six Persian inscriptions here none of which yields much historical information. On the Idgāh the date of its construction is given as 27th Zilhijja A. H. 1049 (A. D. 1640) during the reign of the Emperor Shāh Jahān, when the *parganā* of Karanjiyā

(Kanjiā) was held in *jāgīr* by Safdar Khān. Another one refers to the construction of a mosque during the same reign on 9th Zilhijja in A. H. 1051 (A. D. 1642). Yet another records the construction of a masjid by a Rājā Sohkarān, the then jāgīrdār of Karanjiyā in A. H. 1114 (A. D. 1702) in the 47th regnal year of Aurangzeb. The fourth inscription records the construction of another mosque during the *jāgīrdārī* of Tātiyā Pandit in the reign of Akbar II, but the date is not decipherable. The fifth is a record on a tomb and quotes some verses from the Kurān. The sixth is illegible.

(65) BALEH INSCRIPTION.

(*In situ.*)

Baleh is 36 miles from Saugor ; it has a record which mentions Pālavana or Yālavana *pattala* and a name of a village which is not clear and refers to some Chandikā (temple). Yālavana may be the old name of Jālavana or Jālaun.

(66) PITHORIA STONE INSCRIPTION.

Pithoriā is 18 miles from Saugor.

A stone inscription here is unintelligible, except the first line which gives the date Samvat 883 in the month of Śrāvaṇa.

(Cousens' *Progress Report* for 1904, page 54.)

(67) OLD ARTILLERY MESS BUNGALOW INSCRIPTION AT SAUGOR.

It is much too weather-worn to be properly deciphered. The characters, however, are not very old.

DAMOH DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(68) DAMOH STONE INSCRIPTION OF VIJAYASIMHA.

(Deposited in the Nāgpur Museum.)

This record is in Rājasthāni and Sanskrit, the one being a free translation of the other. It recites that one Vijayapāla was born in the Viśvāmitra *gotra*. He conquered a great hero named Kālī. His son was Bhuvana-pāla, whose son Harsharāja is stated to have defeated the kings of Kālanjara, Dāhali (Dāhal), Gurjara and the Deccan. Harsharāja's son was Vijayasimha, a virtuous man devoted to Bhambhukadeva. He is said to have fought at Chittor, conquered the Delhi armies, scattered the Deccan forces close to Mahāgaḍh, and driven out the Gurjaras.

The absence of any regal title indicates that the persons named in the record were perhaps commanders of armies who overran a number of countries, including Dāhala, the Kalachuris' kingdom, which included Damoh. They left no trace of their raid except this inscription, the language of which points to their home in Rājputānā.

It is possible that they may have been related to the Guhila Princes of Mevād. In that dynasty there was one Vijayasimha who married Śyāmaladevī, daughter of Udayāditya of Mālava, by whom he had a daughter Alhanadevī who married Gayākarna of Dāhala. Unfortunately the stone is broken, so that if there was any date it is lost.

(69) SINGORGADH STONE INSCRIPTION.

(In situ.)

Singorgaḍh is a hill fort 28 miles south-east of Damoh. Here on a monolith known as Kirtistambha there is an inscription of 8 lines, dated in the Samvat year 1364 or

A. D. 1307, on the Vijaya Daśamī or Dasaharā day. In this inscription the hill is called Gaja-Singha Durga, named after a Pratihāra king Gaja-Singha. General Cunningham thinks that Singorgadh is derived from this name. In another pillar found in the fort an inscription of 21 lines was found, but the date given in it is not legible.

(Cunningham's *Archæological Reports*, Volume IX, pages 49 and 50, and *Damoh District Gazetteer*, page 209.)

(70) BATIHAGARH STONE INSCRIPTION OF THE
VIKRAMA YEAR 1385.

(*Deposited in the Nāgpur Museum.*)

Batihāgarh is a village 21 miles north-west of Damoh. The inscription refers itself to Jallāla Khojā, a local Muhammadan Governor at Batihādim (the present Batihāgarh). It states that Jallāla was the representative of Husayn Khan, son of Julachī, who was appointed Commander of the Kharapara armies and Governor of Chedi country by Sultān Mahmūd of Yaginīpura or Delhi. This Mahmūd must be Nasīruddīn Mahmūd of the Slave dynasty who reigned between 1246 and 1266 A. D. It was in 1251 that he conquered Chanderī and Mālavā and appointed a Governor there.¹ The mention of Kharapara armies gives importance to this record. They are apparently identical with the Kharaparikas of Samudragupta's inscription on the Allāh-ābād pillar. They must have been a powerful tribe to deserve mention by that great Emperor in the 4th Century A. D. The record is dated in the Vikrama year 1385, corresponding to 1328 A. D.

(*Epigraphia Indica*, Volume XII, page 44 ff.)

¹ Briggs' *Firishtā*, Volume I, page 232, and *Tabakāt-i-Nasiri* as quoted in Dowden's *Elliott*, Volume VI, page 351, and Cunningham's *Archæological Reports*, Volume II, page 402.

(71) BATIHAGARH PERSIAN STONE INSCRIPTION.

(Deposited in the Deputy Commissioner's Bungalow.)

It records the foundation of a palace (?) in the reign of Ghiyāsuddīn-ud-duniyā in the year 725 A. H. (A. D. 1324). If the date is correct, this man must have been the Tughalak king who reigned between 1320 and 1325 A. D. But if this Ghiyāsuddīn is identical with that of the Damoh Inscription No. 72, the Hijri year will have to be corrected. It is, however, possible that both may have ruled Damoh in their own times.

(72) DAMOH PERSIAN INSCRIPTION.

(Deposited at the Deputy Commissioner's Bungalow.)

This inscription is said to have been fixed to the western gate of the Damoh fort which has now altogether disappeared. It records that the breastwork opposite the western gate of the fort at Damoh was built by Ghiyās-ud-duniyā in the year 885 on the 24th of Shawwāl, corresponding to 1480 A. D. The record refers to the Mālavā king Ghiyāsuddīn (called in the inscription Ghiyās-ud-duniyā) who ruled between 1475 and 1500 A. D.

(Cunningham's *Archæological Reports*, Volume XXI, pages 168-9.)

(73) BANGAON SATI INSCRIPTION.

(In situ.)

Bangāon is 13 miles from Damoh. The inscription mentions Vāṇṇigāon (Bangaon) as the village of Hasāmuddīn who was the local Governor during the reign of Muhammad

Moizuddin. It is dated in the Vikrama year 1385 (wrongly engraved as 3285), as the writer Baijuka is apparently the same Baijuka who wrote the Baṭihāgarh inscription in Samvat 1385. (See No. 70.)

From the same inscription it appears that Baijuka lived when Hasāmuddin was Governor.

(74) KUNDALPUR STONE INSCRIPTION.

(*In situ.*)

Kundalpur is 20 miles north-east of Damoh. It has a number of Jaina temples, in one of which, dedicated to Vardhamāna, there is an inscription of 24 lines put up during the reign of Mahārājādhirāja Śrī Chhatra Sāla (the well-known Bundeli Chief of Pannā). It is dated in Samvat 1757, Māgha badi 15 Somavāsare, corresponding to Monday the 31st December 1700 A. D. In the 4th line the name of Śrī Vardhamāna and in the 8th line *Ṭina mārga* and *Ṭina dharma* occur. On another small temple a date is given as Thursday, Paush Sudi 2 of Samvat 1501, but that date fell on a Friday¹ and not on Thursday.

(Cunningham's *Archæological Reports*, Volume XXI, pages 166-167.)

(75) BATIHAGARH UNDATED STONE INSCRIPTION.

(*Deposited in Deputy Commissioner's Bungalow.*)

The inscription records the construction of a garden and well at Khālchīpur during the times of Jallāla. It is undated, but must have been written after Samvat 1385 (A. D. 1328), as a number of verses have been copied from the Baṭihāgarh inscription of that date (No. 70).

¹ General Cunningham worked it out as Saturday.

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE
INSCRIPTIONS.

/ (78) SATI INSCRIPTIONS.

There are a number of Sati pillars in this district, those at Haṭṭā, Hindoriā and Baṭihāgarh being well known. One of them at Hindoriā is dated in 1056 A. D. Bhiloni, Phuterā, Jāmata, Kanodā Ryotwāri, Kāṇṭi, Kaithorā, Khāmargor, Muhās, Marhiādoḥ, Narainpurā, Pipariā Ghan-shiām, Raneḥ, Sunwāho and Sākhor contain more or less illegible inscriptions.

MANDLA DISTRICT.

(77) RAMNAGAR STONE INSCRIPTION.

(In situ.)

Rāmnagar is 10 miles from Mandlā on the bank of the Narmadā river. The inscription is affixed to the Moti Mahal, a palace built by the Gond king Hirdesāh, but it originally belonged to a temple of Vishṇu, about 100 feet from the Moti Mahal. It gives the genealogy of the Gond kings for as many as 52 generations up to Hṛdayeśvara or Hirdesāh. The record opens in a very simple manner. In the Province of Garhā there was a prince named Yādava Rāya. His son was Mādhava Simha, whose son was Jagannātha, from whom was descended Raghunātha, whose son was Rudradeva; his son was Vihārisimha, whose son was Narasimhadeva, whose son was Sūryabhānu, whose son was Vāsudeva; from him was born Gopāla Sāhi, from whom was descended Bhūpāla Sāhi, whose son was Gopinātha, whose son was prince Rāmchandra, whose son was Suratāna Simha, whose son was Hariharadeva, whose son was Kṛishṇa Deva; from whom sprang Jagat-Simha, whose son was Mahā-Simha, whose son was Durjana Malla, whose son was Yaśahkarnṇa, whose son was Pratāpāditya, whose son was Yaśaśchandra. His son was Manohara Simha, whose son was Govinda Simha, from whom was born Rāmchandra, whose son was Karnṇa, whose son was Ratna Sena, whose son was Kamalanayana, whose son was the prince Narahari Deva. Vīra Simha was his offspring, to whom was born a good son named Tribhuvana Rāya, whose son was Prithivī Rāja, whose son was Bhārati Chandra, whose son was Madana Simha, whose son was Ugra Sena; his son was Rāma Sāhi, from whom was descended Tārāchandra, whose son was Udaya Simha, whose son was Bhānumitra, whose son was Bhavānī Dāsa, whose son was Śiva Simha, whose son was named Harinārāyaṇa, whose son was Sabala Simha, whose son was Rāja Simha, whose son was Dādirāya, whose son was Goraksha Dāsa, whose son was Arjuna Simha to whom was born Sangrāma Sāhi, 'by whom, when he had reduced the orb of the earth, fifty-two fortresses were constructed, indestructible from their excellent fortifications.' The son of this monarch was Dalpati. His consort Durgāvati was 'as prosperity itself to the fortunes of the petitioners, beautiful as the image of virtue, the

acme (boundary) of the good fortune of this earth.' Upon the decease of her husband, she installed her son Vira Nārāyaṇa, three years old, in the seat of royalty. 'Always intent on the protection of her subjects, she herself mounted on an elephant, in every field of battle, conquering her powerful adversaries. In the course of time, the mighty Asifkhān was despatched by Akbar for levying a tribute. At the close of an engagement by this great warrior, Durgāvati, though she had vanquished his entire army, being vexed with countless hostile arrows, clove her own head in an instant with the scimitar in her hand, as she sat on her elephant, whereupon she penetrated the solar sphere as did her son.' Then was inaugurated the younger brother of king Dalpati, Chandra Sāhi. Of this monarch a son was born, king Madhukara Sāhi. His son was the fortunate Premanārāyaṇa. 'The fortunate Hridayeśvara, resembling another new year, was the son of this illustrious prince; he was the giver of happiness to the just, and the glory of his ancestors; he particularly cherished the unprotected. By him were presented, and confirmed (by grants) on copper-plates, to the Brāhman, several villages encompassed by delightful groves, proud with splendid mansions, well inhabited, abounding with fine lakes, stocked with lotuses; pleasing from the continued noise in the temples (from the chanting of the Vedas, etc., etc.), and everywhere possessing extensive (lands) fruitful with every kind of grain. He cherished the whole of his own extended dominion, pleasant from the attachment to the worship of the immortals, and in which hypocrisy was never known. The universe and every monarch was obedient to the wishes of Hridayeśa, by whom were inscribed on a wall of gold the fifty letters resembling mighty elephants.' The consort of this monarch was named Sundari; she cherished virtue by innumerable acts of holy munificence, such as causing to be made large wells, gardens, and reservoirs, and by numerous presents. She caused this holy temple to be erected, and placed in it (images of) Viṣṇu, Śiva, Gaṇeśa, Durgā, and the Sun. She caused the deities Krishṇā, Viṣṇu, and others to be continually worshipped in this temple, by Brāhman especially appointed, by offerings, banquets, and riches innumerable. This account of the race of this prince was framed by the learned Jaya Govinda, by the order of Sukirti, a preceptor of the Mīmāṃsā, and Vyākaraṇa. This temple was built by the skilful artists Simhasāhi, Dayārāma, and

Bhāgīratha. The inscription was engraved in the (Vikrama) Samvat 1724 (A. D. 1667), on Friday the 11th day of the bright half of the month Jyeshṭha. According to this genealogy, Hirdeśāh was 53rd in descent from Yādava Rāya, which would place him in about 382 A. D., which is absurd in view of the fact that the Kalachuris continued to hold the Garhā Maṇḍalā country till the 12th or 13th Century A. D., and it was after their fall that the Gondṣ became ascendant. It would thus appear that at least half the names given in the inscription are fictitious. The names from Saṅgrāma Sāhi downwards are all historical names, but there is nothing to confirm the correctness of his ascendants' names. A Jādurai (Yādava Rāya) here and a Dādirāya there may have been his true ancestors, but so many fictitious names have been introduced that it is difficult to determine the true historical personages. The inscription records that it was Saṅgrāma Sāhi who won over 52 forts and extended his dominions far and wide. His son Dalpati Sāh married the Chandellā lady Durgāvatī, who of all the sovereigns of this dynasty lives most in the page of history and the grateful recollections of the people. She is perhaps the only ruler who deserves the eulogy bestowed on her in the inscription; in other cases it is pure hyperbole. The inscription records that Akbar sent his general Asifkhān to levy tribute from her. The result was that a battle was fought near Singorgaḍh, where after bravely fighting the enemy she found that she was unable to hold her own against the artillery of Asifkhān and committed suicide by thrusting a dagger in her breast. From the inscription it appears that her son Virā Nārāyaṇa was first killed, after which she died; but in *Firishtā*¹ it is stated that the young prince escaped to Chaurāgarh, where he was pursued by Asifkhān and was trampled to death in the confusion that followed the storming of the fort there. It is, however, very probable that the inscriptional account is more correct than the hearsay story of *Firishtā*. The death of her son in the battle-field may have exasperated the queen and may have been one of the causes for hastening her own end.

(*Journal, American Oriental Society*, Volume VII, page 1 ff.; Cunningham's *Archæological Reports*, Volume XVII, page 46 ff.; Volume VII, page 107; *Asiatic Researches*, Volume XV, page 436 ff.)

¹ Briggs' *Firishtā*, Volume II, page 217.

SEONI DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(78) SEWANI (SEONI) PLATES OF THE MAHARAJA
PRAVARASENA II.

(*In the possession of Hazāri Gond, mālguzār of
Pendrai, in Seoni Tahsil.*)

This inscription gives the same information as the Chammak Grant (No. 174), except that the village granted by Pravarasena II was this time Brahmapūraka in the Bennākārpara *bhāga* (division), on the bank of the river Karanjaviraka or Karañjachiraka, on the north of the village Vāṭapūraka, on the west of Kīṇhikhetaka, on the south of Pavarajjavāṭaka, and on the east of Kollapūraka. The last is identified by Dr. Fleet with Kolāpur, 21 miles south of Ellichpur. The other places are not traceable. The charter is dated in the 18th year of the donor's reign on the 12th lunar day of the bright fortnight of Phālguna.

(Fleet's *Gupta Inscriptions*, page 243 ff.; *Journal, Bengal Asiatic Society*, Volume V, page 726 ff.)

B.—UNIMPORTANT, INCOMPLETE OR
ILLEGIBLE INSCRIPTIONS.

(79) LAKHANADON STONE INSCRIPTION.

(*Deposited in the Nāgpur Museum.*)

This inscription belongs to a Jaina temple and records the name of the builder who was a disciple of Trivikramasena, a disciple of Amritasena. The builder's own name is indistinct. The characters of the record belong to the 10th Century A. D.

(80) ASHTA STONE INSCRIPTION.

A Hemādṣanti temple has a defaced inscription.

HOSHANGABAD DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(81) UNDIKAVATIKA GRANT OF ABHIMANYU.

(With Major F. H. Jackson, Baroda.)

The inscription is undated, but on palaeographical grounds it is assignable to the 7th Century A. D., and is therefore of historical importance because it contains the earliest mention of Rāshtrakūta kings. The princes here alluded to seem to have belonged to a branch distinct from that of the Mālkhed family whose crest was the Garuḍa, while the seal of this grant bears a lion. The genealogy begins with a king named Māpāṅka, the ornament of the Rāshtrakūtas. His son was Devarāja, and his son again was Bhaviṣhya whose son was Abhimanyu. While the latter resided at Mānapuram he granted a small village Undikavāṭikā to the (temple of) Dakṣiṇa-sīva belonging to (Peṭha) Paṅgāraka in the presence of Jayasimha, the commander of the fort of Hariyatsakoṭṭa. The provenance of this inscription is not known, but it is held to belong to this province because the places mentioned in the record are identified by Dr. Fleet with those belonging to the Hoshangābād District. According to him Dakṣiṇa-sīva is the Mahādeva of Pachmarhī and Peṭha Paṅgāraka is Pagārā which is near it. Hariyatsakoṭṭa is identified with Dhūpgarh, the highest peak of Pachmarhī, and Undikavāṭikā with Oontiyā, a village 30 miles from Pachmarhī and 9 miles from Sohāgpur. It is further suggested that Mānapuram may be the present Mānpur, near Bāndhogārh, in Rewah, and that it must have been the capital of this branch of Rāshtrakūtas. But there is absolutely nothing else to support the theory that the Rāshtrakūtas ever ruled in Baghelkhand. Mānapur may possibly have been a small village where Abhimanyu encamped when he made the grant, and it may now be non-existent.

(Epigraphia Indica, Volume VIII, page 163 ff.; Indian Antiquary, Volume XXX, page 509 ff.; and Journal, Bombay Branch Royal Asiatic Society, Volume XVI, page 88 ff.)

**B.—UNIMPORTANT, INCOMPLETE OR
ILLEGIBLE INSCRIPTIONS.****(82) TIMARNI IDOL INSCRIPTIONS.**

Timarnī is a station on the Great Indian Peninsula Railway, 51 miles from Hoshangābād. There are 3 broken idols giving the names of persons who had them made. One is that of Lakshmī Nārāyaṇa, and is dated in Samvat 1203 (A. D. 1146). The second is a Jain idol, dated in Samvat 1265 or A. D. 1208. The third is a Śivite idol mentioning Lajilāl, son of Sodhadeva. It is undated, but Sodhadeva may probably be the same mentioned in the inscriptions on the Padmakunḍa at Khandwā.

(83) CHARWA INSCRIPTIONS.

Chārwa is 44 miles from Hoshangābād. In an old temple (Gupteśvara) at Haripurā there is a record on a stone which reads as Chāmpāvatinagarī. The local people are inclined to identify it with Chārwa, but the record is not very old. It appears to be a pilgrim record, and Champāvati may be the place whence the pilgrim came.

In the Mahalpurā there is a step-well with an inscription dated in Samvat 1727 or A.D. 1670. It states that the well was built when the Emperor Aurangzeb was ruling and the local chief was Pratāpa Shāh.

(84) KAPASI STATUE INSCRIPTION.

Is illegible. The date on it appears to be Samvat 1548 or 1491 A. D.

(85) SATI INSCRIPTIONS.

Sohāgpur and Umardhā possess illegible Sati records which are of no importance.

(86) GUNORA INSCRIPTION.

Gunorā is a village 8 miles from Hoshangābād. It has a modern record of a gift of mango-grove and construction of a well during the reign of Subā Wāslī Sāhib in the reign of Angrez Bahādur. It is dated in the Samvat year 1895, corresponding to A. D. 1838. Wāslī Sāhib is Major Ouseley, who was Assistant Agent to the Governor-General at Hoshangābād and had made his third¹ settlement of the district in 1836 A. D. The only interesting point about this inscription is the quaint way in which it is composed.

¹ *Hoshangābād District Gazetteer*, page 233.

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NARSINGHPUR DISTRICT.**(87) NARSINGHPUR.**

The district does not contain any important metal or lithic records. In the Town hall at Narsinghpur a number of sculptures are collected. On one of these the name of that ubiquitous Jogi Magaradhaja, with the unvarying accompaniment of the figure 700, is carved. Apparently this stone must have belonged to Barehṭā, 14 miles from Narsinghpur, which contains perhaps the oldest remains of architecture in the District, a notice of which for the first time seems to have appeared in March 1867 in the Journal of the Antiquarian Society of the Central Provinces.

There are a few lithic records at Bārḥā, Barmhān, Bilahrā and Sainkherā, which are more or less illegible. The date on the Bilahrā inscription is made out as Samvat 1374 (A. D. 1317).

NIMAR DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(88) MANDHATA COPPER-PLATES OF JAYASIMHA
OF DHARA.*(Deposited in the Nāgpur Museum.)*

Māndhātā is an island in the Narmadā river, 32 miles from Khandwā.

The inscription refers itself to Jayasimhadeva, who meditated on the feet of Bhojadeva, who again had meditated on the feet of Sindhurājadeva, who had meditated on the feet of Vākpatirājadeva. He, residing at Dhārā, granted a village named Bhīma, forming part of the Mak-tulā grant of forty-two in the Pūrṇapathaka *mandala* to the Brāhmins of the Paṭṭaśālā at the holy Amareśvara on the 13th of the dark half of Ashāḍha of the (Vikrama) year 1112, corresponding to A. D. 1055. The importance of this inscription lies in this that, with the date A. D. 1055-56, it gives the name of the (Paramāra) king who was then ruling, and since this Jayasimhadeva was the successor of Bhojadeva, it furnishes a sure and fairly definite limit beyond which the reign of Bhojadeva cannot have extended. According to both the stone and copper-plate inscriptions hitherto published, Bhojadeva was succeeded by his relative Udayāditya, and it is perhaps correct to say that it was this king who put an end to the troublous state of affairs connected with Bhojadeva's death. But the omission of Jayasimhadeva's name elsewhere can be no reason for doubting the correctness and authenticity of the information conveyed by these copper-plates. In a similar manner the name of Udayāditya's immediate successor Lakshmadeva is omitted from all inscriptions except the Nāgpur *prasasti*, and that very *prasasti* intimates that sometime elapsed between the reigns of Bhojadeva and Udayāditya. It, however, seems that Jayasimhadeva's reign was not a long one.

The geographical places mentioned in the record remain unidentified, but Amareśvara is a temple on the left bank of the Narmadā, near Māndhātā.

(Epigraphia Indica, Volume III, page 46 ff.)

(89) MANDHATA PLATES OF DEVAPALA.

(Deposited in the Nāgpur Museum.)

The inscription refers itself to the Paramāra king Devapāla of Mālava, and records the grant of a village Satājūnā in the Mahuāḍa *pratiḡāgaranaka* to a number of Brāhmans after the king had bathed in the Revā (Narmadā), while staying at Māhishmatī, on the occasion of an eclipse of the moon on the full-moon *tithi* in the month of Bhādrapada in the (Vikrama) year 1282, corresponding to Tuesday the 19th August A. D. 1225, although the record states the day to be a Thursday, which Dr. Kielhorn thinks is an error. The genealogy of the king begins with Bhojadeva, after whom came Udayāditya. From him sprang Naravarman, whose son was Yaśovarman, from whom was born Ajayavarman. The latter's son was Vindhavarman, and his son Subhavarman. The latter's son was Arjuna. Vindhavarman and Subhavarman were at war with Jayasīmhā, and the first of them recovered Dhārā, which must have been taken possession of by the enemy. Arjuna in his youth put to flight the (Gurjara) king Jayasīmhā. Arjuna's successor was Devapāla, son of Hariśchandra, who is known from other records to have been a descendant of Udayavarmadeva of Dhārā. It would thus appear that in Devapāla the two branches of the Paramāra family, which till then had separately held sway over Mālava, became re-united, or that one of them ceased to exist.

With regard to the localities mentioned, Māhishmatī is apparently Mādhātā¹ where the plates were found. The village Satājūnā exists still under the same name, about 13 miles south-west of Mādhātā, and Mahuāḍa is probably Mohoḍ, about 25 miles south of Satājūnā. There were a number of donees who had come from different places, several of which can be identified—for instance, Mahāvanasthāna is apparently Mahāban, a town in the Muttra District; Tripurīsthāna is Tewar, near Jubbulpore; Akolāsthāna is Akolā in Berār; Mathurāsthāna is Muttra in the United Provinces; Dindvānakasthāna is apparently Didvānā in Jodhpur; and Madhyadeśa, the country between the Himālaya, the Vindhya, Vinasāna in the west and Prayāga in the east. Regarding the remaining places no definite suggestions can be offered. Mutāvasthusthāna, the same as Muktvasthusthāna of other inscriptions,

¹ See Fleet's Article in *Journal, Royal Asiatic Society*, 1910, page 445.

Aśramasthāna and Sarasvatisthāna are not traceable. The Takārīsthāna occurs in many other inscriptions, but there are so many Takārīs that it is not possible to identify the place with a particular one. Hastināpura may be Hathināvara, on the northern bank of the Narmadā.

This inscription has a statement that it was composed with the approbation of the minister of peace and war, the learned Bilhaṇa, who was a great poet.

(*Epigraphia Indica*, Volume IX, page 103.)

(90) MANDHATA PLATES OF JAYAVARMAN II.

(*Deposited in the Nāgpur Museum.*)

The inscription records the grant of the village Vaḍauda, in the Mahuaḍa pathak, by Pratihāra Gaṅgadeva, to three Brāhmins, on Sunday the third *tīthi* of the bright half of Agraḥāyanā of the year 1317, while the *nakṣatra* was Pūrvāṣāḍhā and the *yoga* Sūla, at Amareśvara Kshetra, on the southern bank of the Revā (Narmadā), after bathing at the confluence of the Revā and Kapilā and worshipping the holy Amareśvaradeva (Śiva).

This charter was, however, issued by the Paramāra king Jayavarman II, ratifying the grant on Thursday the 11th of the bright half of Jyeshṭha, while he was staying at Maṇḍapadurga.

The genealogy of the king is exactly as it is given in the Māndhātā plates of Devapāla (No. 89), with the further information that on his death, his son Jaitugideva occupied the throne, and when he died, his younger brother Jayavarman succeeded him. The date on which the grant was made regularly corresponds to Sunday the 7th November A. D. 1260, and the date of ratification to Thursday the 12th May A. D. 1261. The Samvat given will have to be taken as Kārtikādi Vikrama year.

Of the localities mentioned, Maṇḍapadurga, from where the king's order was issued, is Māṇḍagarh (Māṇḍu), a deserted town in the Dhār State; Mahuaḍa is Mohoḍ, about 38 miles from Māndhātā, and Vaḍauda, the village Buruḍ, 22 miles from Māndhātā; Amareśvara Kshetra is the place where a temple of Śiva with the same name still exists on the left bank of the Narmadā at Māndhātā,

and the confluence of the Revā and Kapilā is now called the Kapilā Saṅgama, where a small stream joins the Narmadā quite close to the Amreśvara temple. Of the places whence the donees originally came, Ṭakārīsthāna and Navagamvā are very difficult to identify, as there are numerous Ṭakārīs, and Nawegāon, Naugāon, or Nauganwā. Ghāṭāusharīsthāna, is also not traceable.

(*Epigraphia Indica*, Volume IX, page 117.)

(91) HARSAUDA STONE INSCRIPTION OF DEVAPALA-
DEVA OF DHARA.

(*Deposited in the Cabinet of the American Oriental Society, New Haven, United States, America.*)

Harsauda (Harsud) is a station on the Great Indian Peninsula Railway, 33 miles from Khandwā. The inscription was dug up from the ruins of a temple, and records that, on the north-eastern side of Harshapura a merchant built a Śiva temple, together with a tank, and placed some idols of various gods near it. Keśava, who did all this, was a descendant of one Dosi, a resident of Uṇḍapura. It is dated on Saturday the 5th of the bright half of Mārgaśīrsha of the (Vikrama) year 1275, while king Devapāladeva was ruling at Dhārā. The English equivalent of the date is Saturday the 24th November A. D. 1218.

Of the places mentioned in this inscription, Dhārā is well known, and Harshapura is, no doubt, Harsaud (Harsud), where the inscription was found. Uṇḍapura remains unidentified as yet.

(*Indian Antiquary*, Volume XX, pages 310 and 311; *Journal, Bengal Asiatic Society*, Volume XXVIII, pages 1 to 8; *Archæological Survey of Western India*, No. 10, pages 111 and 112; *Journal, American Oriental Society*, Volume VI, pages 536 and 537.)

(92) THE ASIRGADH SEAL OF SARVAVARMAN.

Asirgadh is a hill-fort about 14 miles from Burhānpur and 7 miles from Chāndni Station on the Great Indian Peninsula Railway. The seal was found in a box containing property of the Mahārāja Sindhiā to whom Asirgadh once belonged. It is one of the Maukhari king Sarvavarman, son of Isānavarman, whose father was Adityavarman, the

son of Mahārāja Harivarman. No other records of the Maukharis have been found in the Central Provinces, and Dr. Fleet rightly remarks that the mere finding of the inscription at Asīrgadh of course does not suffice in any way to connect the members of this family with that locality. Their territory probably lay some hundreds of miles to the east.

(Fleet's *Gupta Inscriptions*, page 219; *Journal, Bengal Asiatic Society*, Volume V, page 482 ff.; *Journal, Royal Asiatic Society*, F. S., Volume III, page 377 ff.)

(93) ASIRGADH FORT INSCRIPTIONS.

A number of inscriptions are carved on the walls and gates of the Asīrgadh fort and on the mosque inside it.

Akbar's inscription is on the western gate. It records the taking of Asīrgadh by Akbar in the Ilāhī year 45, corresponding to the Hijrī year 1009 (1600 A. D.). The writer's name was Muhammad Mās'ūm.

Dānyāl's inscription is near his father Akbar's, and records the appointment of prince Dānyāl as Governor of the newly conquered provinces of Dakhin and Dāndesh (*i. e.*, Khāndesh), after their conquest by Akbar. The appointment was made on the 12th Ardibehisht of the Ilāhī year 46, corresponding to the 26th Shawwāl of the Hijrī year 1009 (30th April 1600 A. D.). Akbar then left Asīrgadh for Lāhore.

Shāh Jahān's inscription on a slab near the Phūtā Darwāzā records that certain new buildings were added to the fort in 1037 Hijrī (1627-28 A. D.) in his reign by the Kilādār of Asīrgadh.

A second inscription of Shāh Jahān used to be near the large tank in the fort. It was subsequently deposited in the Cantonment Magistrate's office there, and is now lost. According to General Cunningham, it was dated in A. H. 1061 (A. D. 1650-51) and Jalūs 65. It was said to have been taken from the Masjid on the top of the fort which was built in Shāh Jahān's reign.

The Māndhātā Rāja's inscription records the building of a gate, evidently the outer one, near which the inscription is, in 1064 Hijrī (1654 A. D.), by Manohar Dās Kumār, the son of the Rāja of Māndhātā. Shāh Jahān, on starting

for the East in 1034 (A. D. 1624), had left the fort in the custody of Rāja Gopāl Dās, who held the military rank of "Commander of Five Thousand Horse and Foot." The latter was succeeded in 1037 (A. D. 1627) by his eldest son, Kumār Balarām, who in his turn was succeeded in 1060 (A. D. 1650) by Manohar Dās Kumār, the builder of the fort gate-way.

Aurangzeb's inscription near Kamargadh gate records the appointment by Aurangzeb of a certain Ahmad to the post of Kilādār of Asirgadh, in the Hijrī year 1069 (1658 A. D.).

The Jāmī Masjid Inscriptions of Adil Shāh.

The Jāmī Masjid here, as in Burhānpur, has two inscriptions of Adil Shāh II, one in Arabic and the other in Sanskrit. The late Dr. Bloch was of opinion that the object of the Shāh in using both languages was to overlook the differences that existed between Hindu temples and Musalmān mosques. Both the Jāmī Masjids (at Burhānpur and Asirgadh) were not intended for the Muhammadans exclusively. Hindus and Muhammadans alike were to gather in them, to worship god in the spirit of Akbar's new religion, the Dīn-i-Ilāhī. Dr. Bloch felt convinced of his theory from the opening lines of the Sanskrit inscription which invoke the creator and echo the sense of the Kalmah in words which are equally applicable to the Hindu religion. There is little doubt that the Fāruqī kings had imbibed a good deal of Hindu sentiment. At least they perfectly believed in Hindu astrology and took care to select the most auspicious moments for laying the foundations of these mosques. It is in Burhānpur that Pīrzdās are still found as *gurus* of Hindus. They (Pīrzdās) believe in the Nishkalankī incarnation. There are a number of castes in Burhānpur who profess Islām, but strictly follow the Hindu caste system. There is thus enough to support Dr. Bloch's theory, and it is very possible that at least those Hindus who had Musalmān preceptors were, during the reign of the Fāruqīs, admitted to the Jāmī Masjid for prayers. The Asirgadh mosque, like that of Burhānpur, was built by Adil Shāh II, the son of Mubārak Shāh, the son of Adil Shāh (I). Its date in the Sanskrit inscription is Saturday, the sixth *tithi* of the bright half of Śrāvaṇa in Samvat 1641, corresponding to Śaka 1506. According to the Arabic inscription, the mosque was begun on Saturday, the 4th Shābān of the Hijrī year 992, corresponding to Saturday, the 31st July 1584 A. D.

Akbar's Inscription in the Masjid.

In the front wall of the Jāmi Masjid is an inscription of Akbar. It records the conquest of Asirgadh on the 6th Bahman of the Ilāhī year 45, which corresponded to the 22nd Rajab, and the subsequent visit of Akbar to the Fort on the 8th Shābān, that is, the 17th January and 12th February 1601 A. D. The inscription was composed and written by Muhammad Mā'sūm Bakrī, the son of Sayyid Safa'i-at-Tirmidhī. Sayyid Sher Kalandar, the son of Bābā Hasan Abdal Sabzwārī, whose name occurs in Akbar's inscription in the Jāmi Masjid at Burhānpur, is also mentioned here.

(Dr. Bloch's *Conservation Notes*, dated the 1st May 1908; General Cunningham's *Archaeological Reports*, Volume IX, pages 110 and 111; *Journal of the Antiquarian Society, Central Provinces*, March 1867, pages 58 and 59.)

(94) ASIRGADH GUN INSCRIPTIONS.

(Now mounted in the garden of Government House at Nāgpur.)

A large bronze gun made at Burhānpur and kept in the Asirgadh fort was brought to Nāgpur in the year 1904 and has been placed in the garden of Government House. It bears inscriptions in Persian. Their translation is given below:—

"When the sparks of sorrow issue from me, life deserts the body as grief falls on the world when flames issue from the fiery zone."

(Aurangzeb's seal with his full title.)

"Abdul Muzaffar Mohi-ud-dīn Muhammad Aurangzeb Shāh Ghāzī."

"Made at Burhānpur in the year 1074 A. H. (A. D. 1663)."

"The gun Haibat-i-mulk" (terror of the country).

"In the rule of Muhammad Husain Arab."

"A ball of 35 seers and 12 seers of powder Shāh Jahānī weight."

There is also an iron gun mounted in the garden of the Government House, which was brought from Asīrgadh, bearing the name Kaḍuā Padmā, recorded in Devanāgarī characters. It has a date (A. D. 1654) when it was repaired. One of the guns lying in the Khandwā public gardens also bears the name of Kaḍuā Padmā in Devanāgarī characters.

(*Nāgpur District Gazetteer*, pages 57 and 58; *Journal of the Antiquarian Society of the Central Provinces*, March 1867, page 59.)

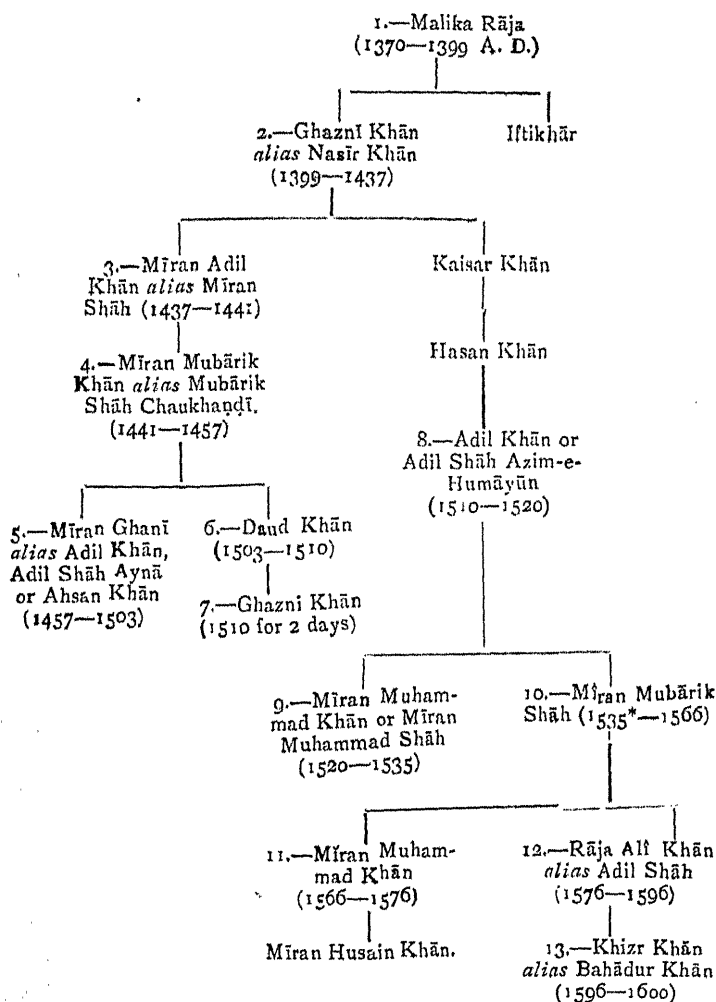
(95) BURHANPUR INSCRIPTION OF ADIL SHAH.

(*In situ.*)

Burhānpur is an ancient historical site on the Great Indian Peninsula Railway, 42 miles from Khandwā. This record in Sanskrit is inscribed in the Jumā Masjid, giving the date of its construction as Vikrama year 1646, or Śaka 1511, on Monday the 11th of the bright fortnight of Pausa, the corresponding Hijrī year being 997 inscribed in Arabic characters on the top of the Sanskrit inscription. Dr. Kielhorn found the English equivalent of this date to be Monday the 5th January 1590.

The mosque was built by Adil Shāh Fāruqī, whose capital was at Burhānpur itself. His genealogy is given from Rāja Malik, whose son was Ghaznī Khān, from whom sprang Kaisar Khān. His son was Hasan Khān, from whom was born Adil Shāh I. His son was Mubārak, whose son was Adil Shāh II, the builder of the mosque. The same genealogy is repeated in Arabic characters on the top of this inscription. The genealogies of the Fāruqī kings given in the Ain-i-Akbarī and Firishtā slightly differ from what is given in this record. Both of them are wrong, and there can be little doubt that the one given in the inscription

is the correct genealogy. With its aid the following genealogical tree of the Fāruqī kings has been made out:—



(*Epigraphia Indica*, Volume IX, page 306 ff.)

N.B.—Figures opposite the names indicate the order of succession, and those within brackets the periods of their rule.

* This date is doubtful, Firishtā being inconsistent. See Briggs' translation, Volume IV, page 142, which gives the date of his death as A. H. 943, whereas on page 312, A. H. 942 is given. As Bahādur Shāh of Gujarāt died on 14th February 1537 (*ibid.*, page 141), Mīran Muhammad Shāh, who succeeded him also in Gujarāt, was evidently living in 1537.

(96) BURHANPUR JAMI MASJID ARABIC INSCRIPTION
IN THE CENTRE OF THE MOSQUE.

(*In situ.*)

The inscription records the date of the construction of the Masjid in A. H. 997, and states that it was completed in exactly one year by Adil Shāh, son of Mubārik Shāh Fāruqī. A number of verses from the Hadis in respect of the merit accruing from the construction of a mosque are also quoted.

(97) BURHANPUR JAMI MASJID AKBAR'S
INSCRIPTION.

(*In situ.*)

This inscription records the victory by Akbar on 11th Farvasdi Māh-e-Ilāhī 45, corresponding to A. H. 1009 (A. D. 1600). It further states that Akbar had come *viā* Allāhābād and returned from Burhānpur to Lāhore. This inscription was carved a month after the fall of Asīrgadh.

(98) BURHANPUR ADIL SHAH TOMB INSCRIPTIONS.

(*In situ.*)

The tomb is supposed to be that of Adil Shāh who built the Jāmī Masjid. There are three inscriptions on it. The one in Arabic is a quotation from the Kurān, purporting to be the word of Jesus (uncle of the world) on the transiency of human desires. The second in Persian is a verse in praise of God and an address to the departed, that although his remains lay in the tomb, his soul was on its way to the next world. The third in prose records the victory of Asīrgadh by Akbar in almost the same words as in the Jāmī Masjid. The date of the victory is given as A. H. 1009 (A. D. 1600).

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(99) MANDHATA AMARESVARA TEMPLE INSCRIPTIONS.

On the inner side of the *mandapa* wall of the Amareśvara temple there are long records in Sanskrit verses, but they do not afford any historical data. They are prayers to the gods, or eulogies of the goddess Narmadā. One of these, having 64 verses, was composed by Halāyudha, a resident of Navagrāma in Dakṣiṇa Rārhī. The record is dated in Kārtika Vadi 13 of Samvat 1120 or A. D. 1063. An inscription on the left door jamb mentions Amareśvara, and is dated in Samvat 1619 or A. D. 1562.

(100) MANDHATA CHAUBIS AVATAR TEMPLE INSCRIPTIONS.

(*In situ*.)

This temple contains a collection of medieval images of Viṣṇu, nine of which have short inscriptions giving the names of the various forms of Viṣṇu they represent, viz., Viṣṇu, Adhokshaya, Padmanābha, Purushottama, Nārāyaṇa, Vāsudeva, Upendra, Mādhava and Naśagha? The statues represented rather uncommon types of Viṣṇu, and it was of importance to the worshipper to know the name of each image when he was doing *pūjā* to it. Otherwise the effect of his worship might become just the reverse of what he expected.

We find on this temple the name of Magaradhaja Jogī.

(101) PADMA KUND INSCRIPTIONS AT KHANDWA.

(*In situ*.) ✓

Padma Kund is a tank on the western side of the Khandwā town. Here there are six inscriptions on the roofs of some small niches in the side-walls of the tank. The one on the northern side wall gives the name of Śrī Padmanābha, to whom it appears a temple was dedicated

and from whose ruins these niches were taken and used in repairing the Padma Kund. On the western wall of the tank there are three and on the southern two inscriptions, four of which are dated in Samvat 1185 or A. D. 1128. Three of them mention the name of Soḍhadeva, who was probably the builder of the Padmanābha or Padmeśvara Temple. These records give the names of gods which were enshrined in the niches. One nich was meant for Trivikrama, another for Madhusūdana, a third for Viṣṇu, and so on. It appears that the temples were all Viṣṇuite.

(Cunningham's *Archæological Reports*, Volume IX, pages 113 and 114.)

(102) KHANDWA GUN INSCRIPTIONS.

(In the Public Gardens.)

Three iron guns, apparently brought from either Asirgaḍh or Burhānpur, now in the public gardens, bear inscriptions giving the names of the Fāruqī kings Mubārik and Adil Shāh. One is dated in the Hijrī year 962 (1554-55 A. D.), and mentions the name of Mubārik Shāh Fāruqī. Another appears to be dated in Hijrī year (9)98 (A. D. 1589) and evidently refers to the reign of Adil Shāh *alias* Rāja Alī Khān. The third is very illegible.

(Nimār District Gazetteer, page 48.)

(103) BURHANPUR AKBARI SARAI INSCRIPTION.

(In situ.)

It records the construction of the sarai in A. H. 1027 (A. D. 1617-18) during the reign of Jahāngir. The name of the inscriber is given in the Togra at the bottom.

(104) BURHANPUR PIR TOMB INSCRIPTION.

(In situ.)

This is really a tomb of a lady named Mariam, who died in A. H. 1130 (A. D. 1717). The stone contains many quotations from the Kurān.

(105) ASIRGADH IDGAH INSCRIPTION.

(In situ.)

It mentions the name of Adil Shāh (Fāruqī) as the builder of the Idgāh.

(106) KHATLA ARABIC INSCRIPTION.

Is in Togra and illegible.

BETUL DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(107) BETUL PLATES OF SAMKSHOBHA.

(Deposited in the Nāgpur Museum.)

These plates apparently belong to the Jubbulpore District, but they somehow came into the possession of a Betul mālguzār. The inscription refers to the Parivrājaka king Samkshobha, and is dated in the Gupta year 199 on the 10th day of Kārtika, the Jupiter's year being Mahā Mārgaśīrsha. Dr. Kielhorn thinks its English equivalent to be Monday the 15th October A. D. 518, but it may possibly correspond to Saturday the 15th September 518. Mahārāja Samkshobha is stated to have been born in the family of Suśarman, and was the son of Mahārāja Hastin, who was son of Dāmodara, who again was the son of Prabhañjana whose father was Devādhyā. Samkshobha was a ruler over the Dabhālā and eighteen forest kingdoms, and he is stated to have granted parts of two villages Prastaravātaka and Dvāravatikā in the province of Tripurī to a Brāhman. Dabhālā is identical with Dāhala, the old name of the Jubbulpore country, and the 18 forest kingdoms apparently lay towards Chhattīsgarh and Baghelkhand. Tripurī is the well-known Chedi capital at Tewar, which at the time of this grant was only the head-quarters of a province of the same name and included the tract now covered by the Jubbulpore District. Prastaravātaka and Dvāravatikā have been identified with Paṭparā (a deserted village) and Dwārā, near Bilahrī, about 9 miles from Kaṭnī-Murwārā. The Parivrājaka Mahārājas seem to have had their capital somewhere in the Nagaud State, on the borders of the Murwārā tahsil, and a number of their grants have been found there giving the same genealogy as in our inscription.¹

*(Epigraphia Indica, Volume VIII, page 284 ff.)*¹ See Fleet's *Gupta Inscriptions*, page 93 ff.

(108) TIWARKHED PLATES OF NANNARAJA.

(With Rai Bahādur Hirā Lāl.)

Tiwarkhed is a village 14 miles from Multai and 43 miles from Badnūr. The inscription refers itself to the Rāshtrakūṭa dynasty, of which four kings are mentioned, the same as given in the Multai plates¹: Durgarāja, his son Govindarāja, his son Svāmikarāja, whose son was Nannarāja. The last was also known as Yuddhāsura, which is mentioned on the seal to which the plates were found strung.

The charter records the grant of lands in the villages Tiverekheṭa and Ghuikhheṭa, situated on the south bank of the Ambeviaraka *nadi*, on two occasions, *viz.*, the Mahā Kārtiki day and on a solar eclipse. It also states that two officers of State gave 10 *nivartanas* of land of Karañjamalaya, on the eastern bank of the Sārsavāhalā and the Darbhavāhalā. The charter was afterwards issued from Achalapura, and is dated in the Śaka year 553 in the month of Kārtika, corresponding to October 631 A. D. In that month, however, there was no solar eclipse. Apparently the eclipse referred to is the one which occurred on 7th February 631 A. D., when the first grant was actually made. The second must have been made in the month of Kārtika after which the charter was issued.

This is an important record, inasmuch as it decides once for all that the Rāshtrakūṭas dominated the Multai plateau. Of course the Multai plates pointed to the same conclusion, but as none of the five villages mentioned in that record was traceable in the Betul District, there was room for suspicion which the present charter removes. Tiverekheṭa is certainly Tiwarkhed, where the plates were found, and Ambhorā *nadi*, on whose bank Tiwarkhed lies, is apparently the Ambeviaraka *nadi* of the record. Achalapura is identified with Ellichpur of the Amraoti District. The other places mentioned cannot be definitely located. If Karañjamalaya was a village, its modern representative must be one of the numerous Kārañjas in Berār. There is a Ghuikhed about 40 miles away, but the river Ambhorā does not run to it.

(Epigraphia Indica, Volume XI, page 276 ff.)

¹ *Indian Antiquary*, Volume XVIII, page 234.

(109) MULTAI PLATES OF NANNARAJA.

(*In the possession of Chhite Bhārti, disciple of Supal Bhārti Gosain of Multai.*)

The inscription refers itself to a Rāshtrakūṭa king Nannarāja (wrongly read as Nandarāja¹), otherwise called Yuddhāsura, and records the grant, to a Brāhman, of the village Jalaukuhe, bounded on the east, south, west and north by the villages Kīṇihivattāra, Pipparikā, Jalukā and Arjunagrāma, respectively. The charter was issued in the Śaka year 631, corresponding to A. D. 709-10. The Rāshtrakūṭa kings mentioned in the record are Durgarāja, his son Govindarāja; his son Svāmikarāja and his son Nannarāja *alias* Yuddhāsura. There is a sort of break in the verses which makes this genealogy a little doubtful. The other record of the same king found at Tiwarkhed does not remove the difficulty. In fact, it is worded more vaguely than the Multai plate record.

As none of the villages mentioned in this record have been yet identified, it was a matter of doubt whether the record belonged to the Multai plateau at all. If it was brought from elsewhere, there was nothing to support the surmise that the Multai plateau was under Rāshtrakūṭa sway. This doubt has, however, been removed by the discovery of another set of copper-plates, belonging to the same king, found at Tiwarkhed, a village close to Multai. It mentions the name of the village in which it was found, and records that some land in it was given to a Brāhman by Nannarāja. (See No. 108.)

There is a village named Jolkā about 3 miles south of the Betūl town and another named Arjunawāri about 4 miles further south, which appear to be similar to Jalukā and Arjunagrāma of the Multai record, but their situation is such as to preclude the possibility of their identity with the villages of the record, unless it may be supposed that the practice of shifting village sites, as is still done in some parts of these provinces, was prevalent in the Betūl District in the 8th Century A. D. Again, there is no trace of the remaining 3 villages mentioned in the record. Dr. Fleet

¹ The impressions of the plates reproduced in the *Indian Antiquary*, Volume XVIII, page 234, clearly show that the name was Nannarāja and not Nandarāja: compare *nd* in *ovendur* in line 2, which will show why *nn* of Nanna cannot be *nd*.

examined several sheets of maps, but he could not trace any two villages in close vicinity answering to those mentioned in the record anywhere south of the Narmadā up to the Nizām's dominions or in the country of Khāndesh and Gujarāt. If they were included in the Betul District, they appear to have been deserted so long ago as to leave no trace behind.

(*Indian Antiquary*, Volume XVIII, page 230 ff.;
Journal, Bengal Asiatic Society, Volume VI, page 869 ff.)

(110) KHERLA FORT INSCRIPTION.

(*In situ.*)

On the eastern wall of the Kherlā fort, which is 5 miles from Badnūr, there is a stone with an inscription which apparently belonged to a step-well, as in the 7th line it mentions that the illustrious Haradeva constructed a Vāpī (step-well) to the north of Khetākapura, which is apparently the old name of Kherlā. The record is dated in Samvat 1420 and Śaka 1285, corresponding to A. D. 1363. This proves that Kherlā fort cannot be older than A. D. 1363, and there is evidence to show that it cannot be later than 1398 A. D., because that was the year in which Narasimha Rai, king of Kherlā, opened hostilities with the Bahmanī kings of Berār, who in turn invaded his country and pursued his troops to Kherlā, leaving upwards of ten thousand slain upon the field, while Narasimha Rai, having with much difficulty gained the fortress, was besieged by the victorious army. This is what the Persian historian Firishtā tells us. There is a sort of genealogy of local kings given in the record, but the latter is much too mutilated to furnish any reliable data on the subject.

**B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE
INSCRIPTIONS.****(111) SOMARIPET.**

Is a village near Kherlā. It contains an inscription in Hindī and Persian stating that it was engraven during the reign of Hazarat Nizām Shāh by his order. The name is apparently that of a Muhammadan Governor under the kings of Mālwa.

(Betul District Gazetteer, page 246.)

(112) MUKTAGIRI STATUE RECORDS.

(In situ.)

Muktagiri is 67 miles from Badnūr, bordering on the Ellichpur tāluk of the Amrāoti District. It is a hill sacred to the Jainas, and contains 48 temples with about 85 idols of various Tirthankaras, besides 25 enshrined in a new temple built at the foot of the hill. Many of these statues are inscribed, the dates given on them ranging between 1488 and 1893 A. D. Some of the temples have inscriptions bearing the names of their repairers or builders. One is dated in 1634 A. D. The most recent repairer is Bāpū Shāh of Ellichpur who spent Rs. 22,000 over them in 1896 A. D.

(113) BANUR COPPER-PLATES OF ACHALADAŚA.

(Lost.)

Bānūr is a village 16 miles south-east of Badnūr. The plates were found by one Phundiya Bhojar and presented to the Tahsildār of Multai on Monday the 12th *tithi* of the bright fortnight of Phālguna in Vikrama Samvat 1909 (A. D. 1852). What the Tahsildār did with the plates is not known, but a copy of the record was maintained by the Dharmādhikārī family of Multai. The record appears to be genuine. It purports to be an

agrahāra patra granting the village Amādaha in Kothāraka *mandala* to one Janārdana Upādhāya, who acted as priest at the *udyāna* ceremony of two wells on Sunday the 11th day of the bright fortnight of Jyeshtha, in the expired year 1427 of the Vikrama era bearing the name Anala, in the Chitrā *nakshatra* and Variyāṇa *yoga*. The minor details do not work out satisfactorily, but Samvat 1427 was certainly followed by the cyclic year Anala, equivalent to the English year 1370. The donor was Achaladāsa, who is described as Praudha Pratāpa Chakravarti Mahārājādhirāja. Nothing is known as to who he was, but his name suggests a Bairāgi or Gosain origin. Amādaha is a small village 4 miles from Bānūr. Kothāraka is not traceable.

CHHINDWARA DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(114) DUDIA PLATES OF PRAVARASENA II.

Dudīā is a village 30 miles south-west of Chhind-wārā.

The inscription is one of Mabārāja Pravarasena II of the Vākāṭaka dynasty, and does not give any more information about it than is furnished by the Chammak (No. 174) and Sewani (No. 78) grants which were issued by the same king. It is dated on the 10th day of the fourth fortnight of the rainy season in the 23rd year of the Mahārāja's reign and records the grant of some land at Darbhamalaka in the Chandrapura Sangamikā (confluence of rivers), and at Karmakāra in the Hiranyapura *bhāga* (territorial division) in the province of Arammī. Arammī is apparently Arvī, a tahsil in the Wardhā District, which adjoins Amrāoti District. Close to Arvī lies the tāluk of Chāndur, which is evidently the Chandrapura of our inscription. Near it there is a confluence of 2 rivers, Chandrabhāgā and Sarasvatī. Hiranyapura (golden town) may be identified with Songāon near Chāndur and Karmakāra with Kalamgāon close to Chāndur. Dharbhamalaka is not traceable, and it is possible it may have been only a plot of land abounding in *darbha* or *kusa* grass so scarce in Vidarbha (the land destitute of *darbha*), which was the old name of Berār.

This grant, like the two others of the same king, purports to be issued from Pravarapura, which remains unidentified.

(*Epigraphia Indica*, Volume III, page 258 ff.)

✓(115) NILKANTHI STONE INSCRIPTION.

Nilkanthi is a village 14 miles south of Chhind-wārā. On a pillar which appears formerly to have belonged to a temple there is a much defaced inscription, but the name of the king Krishṇa (III) of the Rāshtrakūṭa line can still be made out. This king belonged to the 10th Century A. D. Another fragmentary inscription of the same king

was found at Nilkanṭhī and is now deposited in the Nāgpur Museum. We know from the Multai and Tiwarkhed plates (Nos. 107 and 108) that the Rāshtrakūṭas dominated even the Betāl District, and naturally the intervening District of Chhindwārā must have belonged to them.

(*Chhindwārā District Gazetteer*, pages 222 and 223.)

RAIPUR DISTRICT.

The Raipur District has a small museum in which some inscriptions are deposited. A list is given in Part C with references as to where their notices may be found. Arang, Sirpur and Rājim were once important places and have furnished a good deal of epigraphical matter which is important from a historical point of view.

A.—IMPORTANT INSCRIPTIONS.

(116) ARANG PLATES OF BHIMASENA.

(*In the possession of Sri Krishna, Mālgauār of Arang.*)

Arang is a village 22 miles east of Raipur and contains a number of antiquarian remains (see Raipur District Gazetteer, page 257 ff.). Of the 3 sets of copper-plates found here, this record is the oldest and refers itself to Mahārāja Bhīmasena II. It records the grant of Vāṭapallikā in the District of Doṇḍā to two R̥igvedi Brāhmins. The charter was issued from the Suvarṇṇanadi (river), where apparently the donor had gone to bathe on some festival. The genealogy of Bhīmasena is given for six generations thus :—Bhīmasena II, son of Dayitavarman II, son of Vibhishana, son of Bhīmasena I, son of Dayita (I), son of Sūra; but it is not clear to which particular dynasty they belonged. They are stated to have been born of a family celebrated for its dignity like that of the royal ascetics (*rājarshitulyakula*¹). From this it may be inferred that they were something like the Parivrājaka Mahārājas of Da-bhālā (Jubbulpore country) and were like them vassals of the Early (or Imperial) Guptas in whose era this inscription is dated.² The Parivrājaka inscriptions range from 475 to

¹ This probably refers to the Gupta family. In the Udayagiri cave inscription (vide *Gupta Inscriptions*, page 35), Chandragupta II is called "*Rājādhirājarshi*," which implies that he combined in him both regal and religious qualifications, an ideal to which the Feudatory Chiefs would be prone to liken their own families. In deference to his Sovereign Lord, Bhīmasena could not arrogate the title of *rājarshi* to his family and that seems to be the reason why he inserts the word *tulya* (like). For similar reasons it appears their northern feudatories called themselves *Parivrājaka*, which means 'a religious mendicant.'

² Cunningham describes (*Archaeological Reports*, Volume IX, page 26) two silver coins of a certain Bhīmasena, who must have belonged to a dynasty which succeeded the Guptas. The peacock device of the Guptas is continued in those coins, but the faces of the obverse are turned to the left as if to denote a change of dynasty.

528 A. D., and this belongs to the Gupta year 282 or A. D. 601. It introduces us to another similar family under the overlordship of the Guptas, which apparently continued to be acknowledged, at least in Chhattisgarh, up to so late a date as the commencement of the 7th Century A. D. It was in the middle of the 4th Century that Samudra-Gupta conquered the Mahākosala (Chhattisgarh) country, by defeating the then ruling king Mahendra, of whom we know nothing beyond his name and so have no materials to establish any connection between him and the dynasty as given in this inscription. We know that Mahendra was not ousted. He was 'liberated and his dynasty must have continued to rule for about 100 years, if Bhīmasena's family was a different one. The first king Śūra of the latter line must have flourished in the middle of the 5th Century, to judge from the number of generations which intervened between the two. In Chhattisgarh several dynasties have ruled and many inscriptions have been found, but this is the only one among them which is dated in the Gupta era. In other parts of India, too, inscriptions referring to the Guptas have been discovered and their era remained in use even after their imperial power had come to an end. That is, in the words of Dr. Fleet, though the direct line of the Early Gupta dynasty itself may have become extinct, Gupta dominion still continued, and the name of the Gupta kings was still recognised as a power down to A. D. 601. Prior to the discovery of this inscription, the latest date expressly given in the Gupta era was only 528 A. D. It is true that the inscriptions of the Valabhi kings show that the Gupta era continued in use in Kāthiāwād and some neighbouring parts of Gujarāt, at least as late as A. D. 766, but the era has not been specifically named after the Guptas in them.

The exact date of the inscription appears to be the 18th of the Bhādra month of the Gupta year 282. It does not admit of verification, as the week day is not mentioned. Its English equivalent, as calculated by Mr. Gokul Prasād, Tahsildār of Dhamtari (now at Hoshangābād), is Tuesday, the 22nd August 601, on the assumption that the Gupta era began on 26th February 320 A. D., which is taken as the coronation day of Chandra Gupta I.² The accuracy

¹ Fleet's *Gupta Inscriptions*, page 12.

² Smith's *Early History of India*, 2nd edition, page 266.

of the above calculation cannot, however, be relied on owing to the uncertainty as to whether the date is really the 18th, the figure for 8 being doubtful. So much, however, is certain that this inscription was recorded in the year 601 A. D.

With regard to geographical names, Suvarṇṇanadī is apparently the Son which rises from the Amarkantak hills, and after a course of about 40 miles in Chhattisgarh finally joins the Ganges. It has been identified with the Sonos of Arrian, as also with his Erannoas, the other Sanskrit name of the Son being Hiranyavāha or Hiranyavāhin. As for Doṇḍā and Vaṭapālikā, the latter of which must be looked for in a form such as Baḍapālī or Barapālī, there are so many places in Chhattisgarh bearing these names that it is difficult to say which particular ones were meant. The nearest Doṇḍā or Duṇḍā, as we find it, is one situated 25 miles west of Arang, where the plate was found, and the nearest Barapālī is 30 miles east of Arang and about 50 miles east of Duṇḍā. It is included in the present Kauḍiā Zamindārī on the other side of the Mahānadi. It would then appear that Arang also was in those days included in the Doṇḍā district, and the donees, if they were residents of Arang, lived half-way between the head-quarters of the district and the village granted to them.

(*Epigraphia Indica*, Volume IX, page 342 ff.)

(117) BALODA PLATES OF TIVARADEVA.

(*Deposited in the Nāgpur Museum.*)

Balodā is a village in the Phuljhar Zamindārī, 120 miles from Raipur. The inscription refers to Tivaradeva or Mahāśiva Tivararāja, son of Nannadeva of the Pāṇḍu lineage and grandson of Indrabala, and records the grant of a village Menkiddaka in the district of Śundarikāmārga for the benefit of a rest-house which had been established at Bilvapadraka at the request of his son-in-law Nannarāja. None of these villages is traceable except Śrīpura, the present Sirpur from which the charter was issued. Tivaradeva is stated in this record to have acquired the sovereignty of the whole of Kosala, apparently the Dakshina or Mahākosala, the old name of Chhattisgarh. The record is

dated in the regnal year 9 on the 27th of Jyeshṭha month. The king in this record is the same as that of Rājim plate (No. 118).

(*Epigraphia Indica*, Volume VII, page 106 ff.)

(118) RAJIM PLATES OF TIVARADEVA.

(*In the possession of the priests of Rājivalochana temple at Rajim.*)

Rājim is a town on the bank of the Mahānadi, 29 miles south-east of Raipur. The inscription is one of Mahāśiva-Tivarrāja or Tivaradeva of the Pāṇḍu lineage and lord of the Kosala country, apparently Dakṣiṇa Kosala, the old name of Chhattisgarh. It was issued from Śrīpura, the modern Sirpur, 37 miles north-east of Raipur. Tivaradeva's father was Nannarāja,¹ son of Indrabala. This charter records a grant of a village Pimparipadraka belonging to the Peṇṭhama *bhukti*, both of which remain unidentified. The record is dated in the 7th year of Tivaradeva's reign on the 8th day of Kārtika.

(Fleet's *Gupta Inscriptions*, page 291 ff.; *Asiatic Researches*, Volume XV, page 499 ff.; and Cunningham's *Archæological Reports*, Volume XVII, page 17.)

(119) SIRPUR GANDHESVARA TEMPLE INSCRIPTIONS OF SIVA GUPTA.

(*In situ.*)

Sirpur, whose old name was Śrīpura (the city of wealth), was once the capital of Mahākosala or Chhattisgarh and contained a large number of temples which have

¹Dr. Fleet calls Tivaradeva as the adopted son of Nannarāja, being misled by the omissions of the engraver. Lines 16 and 17 of the Rājim plates read *Srinannadevasya tanaya prāptah svapunyaśambhāra prasa (sa) mit-āśeshajagad-upadravah* (*Gupta Inscriptions*, page 295), while line 19 of the Balodā plates of the same king reads *Srinannadevasya tanaya (h) prāptasakala-kosalādhipatyah svapunnya*, etc. (*Epigraphia Indica*, Volume VII, page 103). It is thus plain that in the Rājim plates *sakala kosalādhipatyah* was omitted apparently inadvertently after *prāpta*, before which the engraver happened to place a *visarga* and so commenced copying the letter next to a *visarga* which occurred really after *ādhipatyāh*. The genealogy of the Sirpur kings has been fully discussed in the *Epigraphia Indica*, Volume XI, page 187 ff.

all fallen, the only exceptions being the Lakshmana and Gandheśvara temples. The latter was repaired by the Bhonslas who took all kinds of old material from the ruins of other temples and used it in making the *mahāmandapa*. We therefore find here a number of inscriptions, some of which do not really belong to this temple. Under the present circumstances they have all to be described as Gandheśvara temple inscriptions. Altogether there are six inscriptions, of which perhaps 2 or 3 only may be said to belong to Gandheśvara temple. The one which specifically mentions the name Gandharveśvara is built into the plinth (on the right side as you enter). It records the arrangement made for the offerings of flowers for the *pūjā* of Gandheśvara by one Jejuraka, a subject of prince Śiva Gupta in whose kingdom pious people lived. These were to be supplied by *mālīs* of Navahatṭa (new market). The latter may have been a quarter of Sirpur, if not a separate village.

Underneath this record there is a second one of a similar purport, but giving the genealogy of Śiva Gupta. It states that two persons, Nāgadeva and Keśava, assigned certain funds for providing garlands of flowers for the worship of Śiva by contributions from the gardeners living in the town of Śrīpura. By way of introduction it is stated that Śivagupta, also styled Bālārjuna, was a son of Harshagupta, the son of Chandragupta, who was a son of Nannadeva, also called Nanneśvara, the son of Indrabala, who was a son of the prince Udayana, of the family of Śasadhara 'the moon,' i. e., of the lunar race; not as has been stated elsewhere, in consequence of a misreading, 'of the race of Savaras, or of the Savara lineage.' The genealogy of these kings has been discussed in the Sirpur 'Lakshmana' temple inscription (No. 120). The Śrīpura of this record is the present Sirpur as shown elsewhere.

The third inscription is on the top of the first. It is incomplete, the first portion having altogether disappeared. The names of the composer and engraver remain. The first was Sumaṅgala, son of Tārādatta, and the second Sūtradhāra Rishigaṇa.

The fourth inscription is engraved on a slab built into the floor at the entrance. It is also in praise of Śiva, and mentions the name of Bālārjuna, which was another name

of Śivagupta. It also appears to refer to offerings of flowers as the *mālākāras* (gardeners) of Pranavahattaka are mentioned. Apparently the Pranavahattaka of this record is the same as Navahattaka of the third inscription noted above.

The fifth one is a pillar bearing inscriptions on 3 sides. They are long records, but much mutilated. In the fourth line of the northern face occurs the name of Śivagupta, and further on it is stated that he obtained the title of Bālārjuna by his skill in the use of arrows by which he killed his enemies. In line 14 Śrīpurī is mentioned, and in line 20 Śrīmaṅgala, who was apparently the composer of the record. The latter may be identical with the Sumaṅgala of the 3rd inscription noted above. The western face is much too worn to give any information. The eastern face mentions Śivagupta and Bālārjuna in lines 4 and 5 respectively.

The sixth inscription is on another pillar opposite to the one described above. On its western face there is a very long record of 54 lines in small letters. It is very much worn. It appears to be a grant of a village, as the word *grāma* occurs in line 40 and at the end there are imprecatory verses. The inscription on its western face is as bad, and the only name that can be made out is Bālārjuna in line 5.

(*Indian Antiquary*, Volume XVIII, page 179 ff.; Cunningham's *Archæological Reports*, Volume XVII, page 25; Cousens' *Progress Report*, 1904, page 49 ff.)

(120) SIRPUR 'LAKSHMANA TEMPLE' STONE INSCRIPTION OF MAHASIVAGUPTA.

(*Deposited in the Raipur Museum.*)

This stone was found while removing the *debris* of the *mandapa* belonging to the Lakshmaṇa temple made of brick.

The record consists of two parts, *viz.*, a eulogy and rules for the temple management. The inscription begins with an invocation to Purushottama. Then follows the praise of the king Mahāśivagupta, his mother and two

ancestors (father and grand father). The historical information which this inscription conveys is that in the lunar race there was a hero whose name is illegible. His son was Harshagupta. From him was born Mahāśivagupta, who was also known as Bālārjuna, owing to his proficiency in the use of arms. He apparently had a younger brother named Raṇakesarin. We are then informed that his mother, named Vasaṭā, was the daughter of Sūryavarmā, king of Magadha. She became a widow and constructed a temple dedicated to Hari, the same to which this inscription was affixed.

In the second part details are given as to how the income accruing from the five villages, Toḍāṅkana, Madhuvedha, Nālīpadra, Kurapadra and Vāṇapadra, given for the maintenance of the temple, was to be utilized, and an additional village (Vargullaka) was specially set apart to meet the expenses of daily offerings to the god.

Like other inscriptions of Sirpur, this is also undated, and its age therefore can only be determined from its characters, which, as stated before, belong to the 8th or 9th Century A. D. Mahāśivagupta, who is mentioned in almost all the inscriptions so far found in Sirpur, seems to have been a temple-builder, or at least he encouraged others to build them. Apparently he was a Śaiva, although his mother was Vaiṣṇava, and so was his father who is described in verse 20 as *upāsītāchyutah*, i. e., by whom Viṣṇu was worshipped. From an inscription in the Gandheśvara temple we know five ancestors of Mahāśivagupta, so that this inscription gives no additional information about the family, as it only takes us back to his grand father. But verse 6 leads us to the important inference that Mahāśivagupta's grandfather (Chandragupta) had an elder brother who was king, while he himself seems to have been his commander-in-chief. This elder brother cannot be any other than the Tivaradeva of the Rājīm and Balodā plates. He was the son of Nannadeva, Chandragupta's father. Tivaradeva's inscriptions were issued from Śrīpura, and he is described as being the "Supreme Lord of Kosala." He had apparently no issue, and his brother probably succeeded him. A second historical fact to be gleaned from this inscription is the discovery of one additional name in the line of Varmā kings of Magadha, *vis.*, Sūryavarmā, who

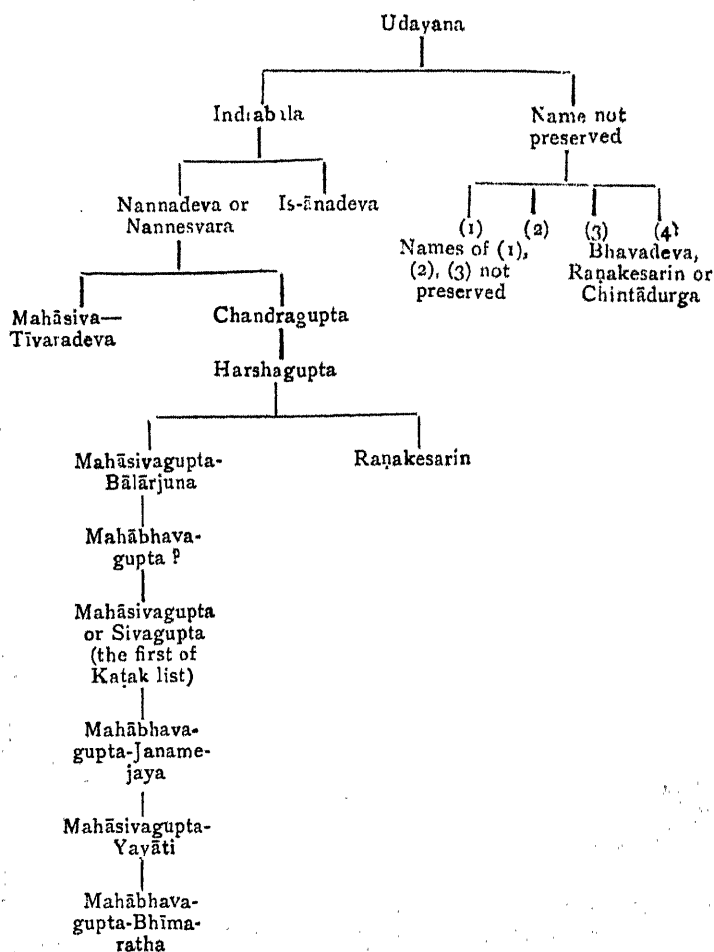
must have flourished about the 8th Century A. D. He apparently belonged to the Western Magadha dynasty. He must have been a contemporary of Chandragupta, to whose son (Harshagupta) he gave his daughter in marriage.

Attention may be called to the name Raṇakesarin (in verse 12), who would appear to have been a younger brother of Mahāśivagupta. Dr. Kielhorn has drawn attention to this name with a view to show that names ending in Kesarin were not unknown in this family, as a curious coincidence between the Sirpur kings and the Orissa Kesarī family. The second name of Bhavadeva, who, Dr. Kielhorn says, was a cousin of Indrabala's son Nannadeva, the father of both Tivaradeva and Chandragupta, was also Raṇakesarin, but we meet it in the direct line here. In spite of the overwhelming palæographic evidence which tends to disprove any connection between the Sirpur dynasty and that of the Somavarṃśī kings of Kaṭak (or more correctly of Vinitapura or Yayātinagara), in both of which a Śivagupta occurs, it seems possible that General Cunningham may still prove to have been right in linking them together, although the dates assigned to them by him are all wrong. The kings of Sirpur appear to have been ousted by the kings of Sarabhapura, which place has not been identified as yet. It may perhaps have been a new name imposed on the conquered city of Śrīpura by the victor from the fabulous animal of that name, who is believed to be a match for a lion, with reference to the claim of the Sirpur dynasty to be Kesarīs (lions). The inscriptions of the Sarabhapura kings have been found in the country roundabout and in close vicinity of Sirpur, *viz.*, at Arang, Raipur, Khariār and Sārangarh, which enclose Sirpur from all directions, north, south, east and west. The writer has already identified several of the villages mentioned in them (see *Epigraphia Indica*, Volume IX, page 283), and their position shows that a very large portion of the present Chhattīsgarh Division came under their sway. Probably they could not conquer the whole of Mahākosala which extended from the confines of Berār to the boundary of Kaṭak district. The Sirpur dynasty, having been driven further east, settled in some place on the bank of the Mahānadi. They still continued to rule at least a part of Kosala. That seems to be the reason why they continued to call themselves 'Lords of Kosala,' unwilling to show a reduced front. They had probably

lost the western portion of Mahākosala for ever, and that seems to be the reason why most of the villages granted by them are situated in Sambalpur district and the adjoining feudatory states of Paṭṇā and Sonpur. The Sirpur dynasty probably regained its former power, but could not regain the lost kingdom, as, although the Sarabhapura kings seem to have fallen as quickly as they rose, they were succeeded by another rising power, the Haihayas of Tummāna who eclipsed the chiefs of the whole of Chhattisgarh and extended their dominions still further.

Dr. Fleet assigns the characters of the records of the Somavamśī kings of Kaṭak to the 11th Century, and says that even if a somewhat earlier period than that which has been arrived at should be hereafter established for Śivagupta and his successors of the Kaṭak line, the palæographic changes in so many details appear more than can possibly be covered by the lapse of a single generation. His conclusion is that the kings mentioned in these inscriptions are to be placed somewhere between A. D. 1000 and 1100. Since the characters of the Sirpur inscriptions are believed to belong to about the 9th Century, it would appear that Dr. Fleet would place an interval of a little more than 100 years to account for the palæographic difficulties. This is a period which may easily be covered by three generations, and on examining the genealogical table made out from the records of the Somavamśī kings as given by Dr. Fleet on page 327 of the *Epigraphia Indica*, Volume III, it appears that a link of two generations is at present missing, which further discoveries might bring to light. There are four kings in this list, but there are only two names, *vis.*, Śivagupta and Bhavagupta. These were probably official names, assumed on the installation as king, as is still done in some of the States towards Orissa, for instance, the Rāja of Bāmra is either a Sūḍhaladeva or a Tribhuvana-deva. The present chief, whose name was Satchidānanda when he was *yuvārāja*, is Tribhuvanadeva, and so was his grand father, and his grand son will bear the same name. In the list of the Kaṭak kings it will be seen that three of them have a second name which may have been their birth-names or titles. The Śivagupta of our inscription had also a second name, *i. e.*, Bālārjuna. This Bālārjuna Śivagupta may possibly be the grand father of the titleless Śivagupta of the Kaṭak inscriptions. By the way, it may

be noted that his grand-uncle (Tivaradeva), who was king, was also a Mahāśiva as stated in the Balodā and Rājim plates.¹ Apparently the other name of Harshagupta was Mahābhavagupta, and any further discoveries giving both the names would confirm this surmise. So we can trace back the official title of Mahāśiva up to Tivaradeva at least, and he was possibly great-great-grand-uncle of the first Śivagupta of the Somavamśi records. According to this view, the genealogical tree of the amalgamated Sirpur and Kaṭak Gupta dynasty would be as under—



¹ See *Epigraphia Indica*, Volume VII, page 103, and *Gupta Inscriptions*, page 296.

The Sirpur inscriptions show that Bālārjuna Mahāśivagupta must have been in a fairly prosperous state, so it was probably his son, a possible Mahābhavagupta, who was ousted from his ancestral capital. If we do not find any of his records, it is nothing to wonder at. A person in calamity driven out of his home would hardly think of bestowing grants or revel in perpetuating his name when his own position was so uncertain, and his descendants would hardly be inclined to mention one who was in such a plight, it being better to omit than to record the tale of his defeats. For the matter of that, they might also have omitted his son Śivagupta's name, as he also does not seem to have been in a much better position, but he was the immediate predecessor of his renowned son, and it is possible that he might have prepared the way to the conquest of Trikalīṅga of which all his successors are called Adhipati, though no such title attaches to his name in any of the inscriptions. It appears that it was Janamejaya Mahābhavagupta who retrieved the good name of his dynasty by conquering the Trikalīṅga country. So far as is known, he was the first in his line to take the title of Trikalīṅgādhipati, though it was disputed by the Haihaya kings of Chedi, as we find the title used by the Kalachuri Karnaḍadeva of Tripuri in his Benāres plate of 1042 A. D., and by other members of the same family up to 1174 A. D. But they were apparently raiders with superior power, the real rulers of Trikalīṅga being the Somavamsīs. There is little doubt that these two houses came in contact with each other, as in one of the Paṭnā plates (marked H, see *Journal Bengal Asiatic Society*, 1905, Volume I, page 6) the donor claims a victory over Chedi.

With regard to geographical names, the country of Magadha, whence the temple builder was brought in marriage, is well known. The other places mentioned are 6 villages given to the temple and its accessories. Of these, Kurapadra is the same as Kulapadar, 15 miles south-east of Sirpur, and Vargullaka is apparently Gullu, about 10 miles south-west of Sirpur and 5 from Arang. Todāṅkana may be Turengā near Kulapadar. About 4 miles from Turengā there is a village named Madhuban, which may be identical with Madhuvēḍha of the inscription. The remaining two (Nālīpadra and Vāṇapadra) are not traceable.

It may not be out of place here to discuss the unsettled question of the capital of these kings. In the records of the Somavamśis the phrase '*Srimato Vijaya Katakāt*' occurs, which has been interpreted to mean 'from the victorious Kaṭak, the capital,' in preference to its simple meaning 'from the victorious camp.' That the latter is the real meaning clearly appears from the copper-plates of Mahābhavagupta Janamejaya belonging to the 3rd year of his reign (the oldest of all so far found in which the word *Skandhāvūrāt* has been used instead of the usual *Katakāt*). It will be observed from other inscriptions that whenever Kaṭaka is used, the name of the camp (a separate place name) is invariably given, but this is not the case when the charters purport to be issued from Yayātinagara or Vinītapura, which Dr. Fleet considers to be fanciful names of Kaṭak itself. The question has already been discussed by other scholars, and it has been suggested to identify Yayātinagara with the modern Jājpur, but Dr. Fleet has pointed out that this suggestion is untenable, as the inscriptions distinctly imply that Yayātinagara was on the Mahānadī, whereas Jājpur is only on the Vaitaraṇī, about 50 miles away from the former river.

The writer's idea is that when Bālārjuna's successor was driven out from Sirpur he fled straight off to the east and settled at a spot where he first met the scared Mahānadī whose waters had sanctified generations of his ancestors. To this obscure place he in his dejection gave the appropriate name of Vinītapura or the town of the humbled. This is rather fanciful, but is nevertheless plausible. The alternative name of Yayātinagara was apparently imposed upon it during the reign of one of his prosperous descendants named Yayāti, otherwise known as Mahāśivagupta. It is noteworthy that prior to his times the name Yayātinagara does not occur in any inscriptions. In fact he himself used the older name (Vinītapura) in the records of the 8th and 9th years of his reign, which fact shows that till then the idea of naming the town after himself had not occurred to him. It was probably somewhere between the 9th and 24th year of his reign that the town changed its name. Since then the official name seems to have become Yayātinagara, and we have in all four inscriptions mentioning it, two of which belong to the 24th and 28th years of his own reign, and two to the

3rd and 13th year of his son's. This name apparently continued to be used as long as Vinītapura was the capital, at least in official circles, but, as is well known, the original name usually sticks so persistently in the popular mind that it is difficult to eradicate it. Many a monarch has endeavoured to change the names of big cities and call them after his own, but the old name has usually asserted the ground, and apparently the same happened with Vinītapura, which name can now be traced in the corrupted form Binkā.¹

This is a small town in the Sonpur State, 16 miles north of the present capital of that State. It fulfills all the conditions appertaining to Vinītapura. It is on the bank of the Mahānadi, and the river scenery there is beautiful as described in the inscriptions. From Sīrpur it is about 100 miles as the crow flies and about 180 by river—quite a safe distance to which the ousted family might have removed itself. The two places are so situated that if one fled straight to the east he would meet Binkā as the first place on the Mahānadi, as between these two places the river flows in a curve. Binkā, moreover, is central to all the camps from which the kings issued their charters. Of the 13 ones so far discovered, 5 were issued from the capital itself, 3 from a pleasure garden, which must have been somewhere in the big groves still to be seen on the outskirts of Binkā, 3 were issued from Murisingā or the present Mursingā in the Paṭnā State, about 11 miles from Binkā, one from Sonpur and one from Vamaṇḍapāṭī or Bāmra, 60 miles to the north-east, but this last was issued by a feudatory from his own head-quarters, and he has mentioned his overlord's capital as Yayātinagara. The villages granted, so far as they have been identified, are situated close to and roundabout Binkā. The existence of a village named Rājpalī (meaning royal hamlet) within a mile of the present Binkā town is significant. There are also remains of a fort close by and a ghāt embankment on the Mahānadi. It is remarkable that there are amongst

¹ This view has been adopted by Mr. B. C. Mazumdār in his Article on the Sonpur plates (*Epigraphia Indica*, Volume XI, page 93 ff.). It may be noted here that before the publication of his Article in the *Epigraphia* or his booklet named *Sonpur* (which was published in 1911 and in which he reproduced his Article on the Sonpur plates before it was published in the Journal for which it was intended) the identification of Vinītapura with Binkā had been made public in the History Chapters of Raipur and Bilāspur District Gazetteers (*vide* pages 41 and 31 respectively) published in 1909 and 1910 respectively.

the donees Brāhman immigrants from Madhyadeśa and even distant Śrāvastī in Oudh. Their advent to this remote place may easily be explained by the fact that Binkā lay, as it does now, on the high road to Jagannāth Puri, one of the four *Dhāmas* or the most sacred places of India, which Hindus from all corners of the country visited as they still continue to do. Some of these learned Pandits of the celebrated district of Śrāvastī might have been induced to settle there, either by the solicitation of the king or by necessity owing to the difficulty of crossing long distances for want of good communications, accentuated by the dangers of the road which was infested by robbers of all descriptions.

(*Epigraphia Indica*, Volume XI, page 184 ff.)

(121) ARANG PLATES OF MAHA JAYARAJA.

(*Deposited in the Nāgpur Museum.*)

This inscription is one of Mahā Jayarāja issued from the town of Śarabhapura. It records the grant of a village (Pamvā) in the Pūrvarāshṭra or eastern country. The village has been identified with Pāmgarh in the Bilāspur district (*Epigraphia Indica*, Volume IX, page 283). This capital Śarabhapura of these kings has not yet been identified. Apparently it was a name imposed on Sirpur (Śrīpura) when the later Guptas were ousted from there by the dynasty to which Jayarāja belonged.¹ The inscription is dated in the regnal year, but it apparently belongs to the 8th or 9th Century, as judged from its characters.

(Fleet's *Gupta Inscriptions*, page 191 ff.; and Cunningham's *Archæological Reports*, Volume XVII, page 55 ff.)

(122) RAIPUR PLATES OF MAHA SUDEVARAJA.

(*Deposited in the Nāgpur Museum.*)

This inscription, like that of Mahā Jayarāja (No. 121), is recorded in the box-headed variety of Central India alphabet and was issued from Śarabhapura by Mahā Sudevārāja granting a village (Śrīsāhikā) in the Pūrvarāshṭra or eastern country. The village has been identified with Sirsāhi² in the Balodā Bazār Tahsil of the Raipur district.

¹ See *Epigraphia Indica*, Volume XI, page 186, and *Raipur District Gazetteer*, page 41.

² *Epigraphia Indica*, Volume IX, page 283.

The inscription is dated in the regnal year, and apparently belongs to 8th or 9th Century A. D.

(Fleet's *Gupta Inscriptions*, page 196 ff.; and Cunningham's *Archæological Reports*, Volume XVII, page 55.)

(123) KHARIAR PLATES OF MAHA SUDEVA

(*Deposited in the Nāgpur Museum.*)

Khariār is 116 miles from Raipur. The inscription refers itself to the Rājā Mahā Sudeva and is dated in the 2nd year of his reign on the 29th day of Śrāvaṇa. This gives no clue to its age, but the characters belong to about the 8th Century A. D. The charter was issued from Śaṅkhaṅga, and records the grant of the Navannaka village, in the Kshiti Mandahāra.

Navannaka may be Nahnā or Nainā (3 miles south of Khariār), where the plates were actually found. Other localities are not traceable.

(*Epigraphia Indica*, Volume IX, page 170.)

(124) RAJIM STONE INSCRIPTION OF JAGAPALADEVA.

(*In situ.*)

This inscription is affixed to a wall of the Rājīvalochana temple, and records that one Jagapāla, also called Jagasimha, established a temple of Rāma and assigned a village named Śālmaliya (said to have been deserted and a new village Rohanā established near its ancient site). It is dated in the Kalachuri year 896 on Wednesday, the 8th of the bright half of Māgha month, corresponding to 3rd January A. D. 1145. This inscription is very important, referring as it does to the various conquests made by Jagapāla for the Ratanpur kings. It mentions a number of names of places which were ruled by different kings in the 12th Century A. D. and which were brought under the Haihaya sway by Jagapāla. Dr. Kielhorn has identified most of them, except those which the writer found incorrectly read by Dr. Kielhorn from the impressions of the inscription, on comparison with the actual record on the stone.

The inscription first gives the genealogy of Jagapāla from Ṭhakkura Sāhilla of the Rājamāla race which gave

delight to the Pañcha haṁsa race as having gone forth from the Vaḍahara country (now known as Baḍahar lying south of Mirzāpur). Sāhilla had a younger brother named Vāsudeva, and 3 sons. Bhāyila, Desala and Svāmin, who conquered the Bhaṭṭavila (Baghelkhand) and Viharā, countries. Svāmin had two sons, of whom the elder one, Jayadeva, acquired the district of Dāṇḍora (Sargujā), while Devasiṁha, the younger son, took the Komo *mandala* (Pendṛā Zamindārī). After this a lady (Udayā) is mentioned, who was the mother of Jagapāla, whose father must have been either Jayadeva or Devasiṁha, as the record does not make a specific mention of the same.

The exploits of Jagapāla are further described. Afraid of him, the valorous Māyūrikas (apparently people of Mayūrbhanj State in Bengal) and the Sāvantas (the aboriginal Saontā tribe found in the Bilāspur district) betook themselves to the mountains. Moreover, during the reign of the illustrious lord Jājalladeva, Jagapāla conquered Rāṭha, Terama and Tamanāla (Tamnār) countries, all situated to the north of the Raigarh State and included in it. During the reign of Ratnadeva, he conquered Talahāri (probably the northern portion of the Jānjgir tahsil)¹ and Sindūramāṅgu (the country roundabout Rāmṭek in the Nāgpur district). But Jagapāla's chief exploits appear to fall within the reign of Prithvīdeva, when he not only took the forts of Saraharāgūh (Sorar), Machakāsiha (vā) (Mechkā Sihāwā, south of Dhamtarī) and conquered the Bhramaravadra country (probably Bhramarakūṭa, the old name of the central portion of Bastar), but also took Kāntāra, Kusumabhoga and Kāndādoṅgar (in the south of Bindṛā-Navāgarh Zamindārī) and the district of Kākaraya (Kānker). Jagapāladeva would seem to have founded or re-built the town Jagapālapura, which is not traceable now. He had 2 younger brothers, Gājala and Jayatsiṁha. We are finally told that during the reigns of the three Haihaya princes named in the record, the prime minister was Devarāja, with whose aid the three brothers, Jagapāla, Gājala and Jayatsiṁha, accomplished their victories.

¹The writer first thought that Talahāri may have been the old name of the Gaṇḍai Zamindārī in the Drug district owing to the existence of a village named Talhali in that estate, but he has now abandoned that idea for reasons set forth in Inscription No. 152.

From this brief abstract it will be seen that Jagapāla and his ancestors were petty chiefs, generals and feudatories of the Chedi rulers of Ratanpur whom they helped to extend their territory.

(*Indian Antiquary*, Volume XVII, page 135 ff.; *Asiatic Researches*, Volume XV, page 512 ff.; Cunningham's *Archaeological Reports*, Volume XVII, page 18; and *Drug District Gazetteer*, page 38 ff.)

(125) KHALARI STONE INSCRIPTION OF THE REIGN OF
HARIBRAHMADEVA.

(*Deposited in the Raipur Museum.*)

The inscription refers to the reign of Haribrahma of the Kalachuri branch of the Ahihaya (Haihaya) family. His father was Rāmadeva who slew Bhoṇṇadeva. Rāmadeva's father was Simhaṇadeva who conquered 18 strongholds of the adversaries. The object of the inscription is to record the foundation of a temple of Nārāyaṇa by a Mochi (shoemaker) Devapāla, at Khalavātikā (the present Khalārī, 28 miles from Raipur), the capital of Haribrahmadeva. It is dated in the (Vikrama) year 1470, the Śaka year 1334 and the year Plava of the sixty years' cycle of Jupiter on the 9th of the bright fortnight of Māgha, a Saturday, while the moon was in the *Nakṣatra* Rohiṇī. These details, Dr. Kielhorn points out, do not work correctly to either the Vikrama or Śaka years as given in the record, and the proper year should have been Vikrama 1471 expired or Śaka 1336 expired, corresponding to A. D. 1415, when the 9th *tithi* of the bright half of Māgha fell on a Saturday, the 19th January.

(*Epigraphia Indica*, Volume II, page 228 ff.)

(126) STONE INSCRIPTION OF BRAHMADEVA OF RAYAPURA OF THE VIKRAMA YEAR 1458.

(*Deposited in the Nāgpur Museum.*)

The inscription records the foundation of a temple of Haṭakeśvara (Śiva) by the Nāyaka Hajirājadeva during the reign of Brahmadeva of Rāyapura, whose genealogy is

given thus :— At Rāyapura (Raipur) there was a great prince Lakshmīdeva; his son was Simhāna; his son Rāmachandra; and his son again Harirāyabrahman (in the sequel called simply Brahmadeva). The inscription is dated in the (Vikrama) year 1458 or Śaka 1322 named Sarvajita Samvat on a Friday, the 8th of bright half of Phālguna, corresponding to Friday, the 10th February A. D. 1402. Of the 4 princes, the Khalārī stone inscription (No. 125) of Brahmadeva of the Vikrama year 1470 (for 1471) mentions three under the names of Simhāna, Rāmadeva and Haribrahmadeva, referring them to the Kalachuri branch of the Haihaya family, and the Rāmtek inscription in the Lakshmana temple (No. 3) mentions Simhāna and Rāmchandra.

(*Indian Antiquary*, Volume XXII, page 83; Cunningham's *Archæological Reports*, Volume XXII, page 77.)

(127) ARANG PLATE OF THE HAIHAYA KING
AMARASIMHADEVA.

(*In the possession of Anjori Lodhi of Arang.*)

This is a *sanad* given by Rāja Amarasingha (simha) to Thākur Nandu and Ghāsīrāya, ancestors of Anjori Lodhi, exempting their family from payment of taxes in respect of ordinary marriages, widow marriages, desertion by a wife and property of deceased persons in the family. It is dated on the 7th of the bright fortnight of Samvat 1792, corresponding to 1735 A. D. Nandu appears to have been displeased and left Arang for Dhamtari. He returned back on the concessions named above being granted. Amarasimha was the last ruler of the Raipur Haihaya branch. He continued to administer the government till 1750 A. D., when he was quietly ousted and given a maintenance grant by the Bhonslas of Nāgpur.

(*Raipur District Gazetteer*, page 56.)

(128) SIHAWA STONE INSCRIPTION OF KARNARAJA.*(In situ)*

Sihāwā is 76 miles from Raipur. The inscription is one of Karnarāja of Kākaira and records the construction of 5 temples and a sixth in his queen's name, Bhopallādevī. They are stated to have been all built at Devahrada which has been identified with Sihāwā. The inscription is dated in the Śaka year 1114, corresponding to A. D. 1191-92.

The inscription opens with an invocation to Śiva and the moon, the latter being the progenitor of the family. The first king mentioned is Simharāja, whose son was Vāgharāja, from whom was born Vopadeva, the father of Karnarāja, who built the temples. Karnarāja is apparently of the same family to which inscriptions Nos. 228 and 229, found in Kānker, refer, and by combining the information from these records we get 7 generations of Kānker kings, from Simharāja down to Bhānudeva of the 14th Century.

(Epigraphia Indica, Volume IX, page 182 ff.)

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.**(129) ARANG STONE INSCRIPTION.***(In situ.)*

The inscription is on a slab built into the parapet wall of the Mahāmāyī temple. It is much damaged. It begins with an invocation to Vishṇu, and in line 13 the name or title Ranakesari occurs. This may refer to the brother of Mahāśivagupta of Sirpur, who was so named.¹

(Cousens' Progress Report, 1904, page 55.)

(130) SIRPUR BUDDHA IMAGE INSCRIPTION.*(In situ.)*

In the compound of the Gandheśvara temple there is a large image of Buddha with a halo, upon which is engraved the Buddhist confession of faith in letters of the 8th or 9th

¹*Epigraphia Indica, Volume XI, page 185.*

Century A. D., and runs as follows : " The Tathāgata (Buddha) explained the cause of those matters which spring from a cause and the mode of its destruction. This was what the great Ascetic taught."

This formulates Buddha's method of salvation. He traced the misery of worldly existence to certain causes and showed how to counteract them and thus attain the highest bliss.

(131) TURTURIYA BUDDHA IMAGE INSCRIPTION.

(*In situ.*)

Turturiyā is a sacred place close to the village Bahriā, about 50 miles from Raipur and 15 from Sirpur. There are some idols of Buddha here which are inscribed with the Buddhist formula, the same as carved on the Buddha image at Gandheśvara temple (see No. 130).

(*Raipur District Gazetteer*, page 351.)

(132) SIRPUR SURANG MOUND STONE INSCRIPTION.

(*Deposited in the Raipur Museum.*)

This stone is very much damaged. It refers to King Śivagupta of Sirpur. The engraver's name appears to be Silāditya.

(Cunningham's *Archæological Reports*, Volume XVII, page 27 ; and Cousens' *Progress Report*, 1904, page 48.)

(133) SIRPUR RIVER GATE-WAY INSCRIPTION.

(*In situ.*)

On the top of the retaining wall outside the river gate-way of the Gandheśvara temple there is a slab with an inscription in Sanskrit, which seems to record the name

of Prince Devanandi and the name of the engraver as Gonṇa who was apparently the same Gonṇa mentioned in Sirpur Lakshmaṇa temple inscription (No. 120).

(Cousens' *Progress Report*, 1904, page 50.)

(134) RAJIM RAJIVALOCHANA TEMPLE INSCRIPTION.

(*In situ.*)

The inscription is affixed to a wall of the Rājivalochana temple and is engraved in what are usually called *Kutīla* characters. The record is damaged but speaks of the construction of a Viṣṇu temple. Other significant terms occurring in the record are Pāṇḍava (line 4), the celebrated King Nala (*khyāto nrīpo nala*, line 6), Prithvirāja (line 7) and Virūparāja (line 9). The characters appear to belong to the 8th or 9th Century.

(Cousens' *Progress Report*, 1904, page 48 ; Cunningham's *Archæological Reports*, Volume XVII, page 18.)

(135) PILLAR INSCRIPTIONS IN RAJIVALOCHANA TEMPLE AT RAJIM.

(*In situ.*)

These are pilgrim records giving the names of visitors such as Videśāditya, Pūrṇāditya, Vakarādhavalā, Bhagavati, Ratnapurushottama, Mānadevi, Salonatūṅga, &c, but none of these names appears to be of any historical value. Curiously that ubiquitous Jogi Magaradhvaṇḍa is absent here. The characters in which the names are written belong to about the 9th Century A. D.

(Cunningham's *Archæological Reports*, Volume XVII, pages 19 & 20 ; and Cousens' *Progress Report*, 1904, pages 48 & 49.)

(136) KULESVARA TEMPLE INSCRIPTION AT RAJIM.*(In situ.)*

The inscription contains 20 lines, but is so abraded that it is altogether illegible. In line 5 a name Śrīsaṅgama is visible. This apparently refers to the confluence of the Pairi and the Mahānadī at whose junction in the middle of the stream the temple is built. The characters show that the record was engraved in the 9th Century A. D.

Another inscription of a more recent date describes the inundation of the Mahānadī. It is in Hindi verse (*sorathā*).

(Cousens' *Progress Report*, 1904, pages 48 and 49; and Cunningham's *Archæological Reports*, Volume XVII, page 15.)

(137) DEOKUT STONE INSCRIPTION.*(In situ.)*

Deokūt is a village 8 miles west of Sīhāwā in the Dhamtarī tahsil. There are four old temples there, in one of which there is a small inscription mentioning the name of Vāgharāja, who was a Kānker king about the 12th or 13th Century. The same king is mentioned in the Gurur pillar inscription.

(*Raipur District Gazetteer*, page 280; and *Epigraphia Indica*, Volume IX, page 185, foot-note 1.)

(138) KANDADONGAR ROCK INSCRIPTION.*(In situ.)*

Kāndādongar is a hill 77 miles from Raipur. The nearest village is Godihāri. On the Kāndādongar hill there is what is called a Jogīmāṭha, where on a rock there are five different inscriptions which are illegible. Some of

them appear to be pilgrim records. *Kāndālongar is a very old place and finds mention among the places conquered by Jagapāla in his Rājim Inscription No. 124.

(139) RAIPUR FORT INSCRIPTION.

(*In situ.*)

In the Mahāmāyā temple inside the Raipur fort there is a long inscription which however does not give much historical information.

On the pedestal of a statue at Dhamtarī there is a small inscription which is also illegible.

C.—MUSEUM INSCRIPTIONS.

Sirpur Lakshmaṇa temple slab of Mahāśivagupta-Balārjuna (see No. 120).

Sirpur Surang mound fragmentary inscription of Śivagupta (see No. 132).

Drug stone inscription of the reign of Śivadeva (see No. 166).

Sirpur fragmentary inscription completely worn out.

Pujārīpālī stone slab (see No. 240).

Akaltarā stone slab of the Kalachuri Rulers of Ratnapura (See No. 145).

Khalārī stone slab of the reign of Haribrahmadeva of the Vikrama year 1470 (see No. 125).

BILASPUR DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(140) RATANPUR STONE INSCRIPTION OF
JAJALLADEVA.*(Deposited in the Nāgpur Museum.)*

The inscription was originally found at Ratanpur, a town 16 miles north of Bilāspur. It refers to the reign of Jājalladeva of Ratnapura, and is dated in the Chedi year 866 on the 9th day of the bright half of Mārgaśīrsha on a Sunday corresponding to 8th November A. D. 1114. By way of introduction the inscription gives the following account of prince Jājalladeva and his ancestors. In the lunar race there was Kārtavīrya, the ancestor of Haihaya, from whom were born the Haihayas. In the race of these princes was born the Chedi ruler Kokalla, whose residence or country appears to be called Tritasaurya. Kokalla had eighteen sons, of whom the first-born was ruler of Tripurī, while the others became lords of *mandalas*. A descendant of one of these younger sons was Kalingarāja who left Tritasaurya and acquired Dakṣiṇakosala, where he settled at Tummāṇa. His son was Kamalarāja, and his son again Ratnarāja or Ratneśa who ornamented Tummāṇa with temples, gardens, &c., and founded Ratnapura. He married Nonallā, a daughter of Vajjūka, the prince of the Komo *mandala*, who bore to him a son Prithvīdeva or Prithviśa, who succeeded Ratnarāja, and built temples at Tummāṇa and a tank at Ratnapura. He married Rājallā, who bore to him Jājalladeva. Jājalla was allied with the ruler of Chedi and honoured by the princes of Kanyakubja and Jejābhuktika; he defeated and captured in battle one Someśvara, and he had either annual tribute paid or presents given to him by the chiefs of the *mandalas* of (Dakṣiṇa)-kosala, Andhra Khimiḍī, Vairāgara, Lāñjikā, Bhāṇārā, Talahāri, Daṇḍakapura, Nandāvalī and Kukkuṭa.

Dr. Kielhorn identified some of the places mentioned above,—for instance, Vairāgara with Wairāgarh, 80 miles north-east of Chāndā; Lāñjikā with Lāñji, 38 miles south-east of Bālāghāt; Komo with the place of that name, 40 miles north of Bilāspur; Andhra Khimiḍī with Khimiḍī in Ganjām; and Tummāṇa with 'Jūnā shahar,' or old Ratanpur. Tripurī (Tewār, 6 miles from Jubbulpore) and Dakṣiṇa-kosala (Chhattīsgarh) are well-known places. All these

localisations are correct, except that of Tummāṇa which still exists under the name of Tumāna and is 45 miles north of Ratanpur.¹ Of the remaining places, Bhānarā is the present Bhaṇḍārā.² Dr. Kielhorn thinks that the princes alluded to in this record are probably Govindachandra of Kanyakubja (Kanauja), Kirtivarmadeva Chandella of Jejākabhukti (Jajhauṭi or Bundelkhand) and Yaśah Karṇa or Gayakarṇa of Tripurī (Tewar). A king Someśvara is also mentioned. Apparently he was the Nāgavaṃśī³ king of Bastar.

The proper object of the inscription is to record the establishment of a monastery at Jājallapura, for whose maintenance the villages Siruli and Arjunakonnaśaraṇa were granted. Jājallapura is probably identifiable with Jājāgnagar Pālī, about 12 miles from Ratanpur, but the villages granted are not traceable.

(*Epigraphia Indica*, Volume I, page 32 ff.)

↓ (141) RATANPUR STONE INSCRIPTION OF
PRITHVIDEVA III.

(*Deposited in the Nāgpur Museum.*)

The inscription refers itself to the reign of Prithvideva, and is dated in the (Vikrama) Samvat 1247, corresponding to A. D. 1189-90. This king is stated to have been the son of the Chedi prince (Ratnadeva), the vanquisher of Choḍa and Gaṅga champions. He in turn was the son and successor of Jājalladeva of the lunar race. The object of the inscription is to record the erection of a Śiva temple at the village of Sambā by Devagaṇa, who himself composed the record.

(*Epigraphia Indica*, Volume I, page 45 ff.)

↓ (142) KHAROD STONE INSCRIPTION OF RATNADEVA
OF THE CHEDI YEAR 933.

(*In situ*)

Kharod is a village 37 miles from Bilāspur. The inscription is affixed to the temple of Lakhneśvara, and

¹ *Bilaspur District Gazetteer*, page 298.

² *Bhandara District Gazetteer*, page 190.

³ *Epigraphia Indica*, Volume X, page 26.

gives a complete list of Kalachuri rulers of Ratnapura down to Ratnadeva III, and proves thus beyond doubt that there really were 3 Chiefs of Ratnapura called Ratnarāja or Ratnadeva. The inscription states that in the family of Haihayas there was a prince who had 18 sons, one of whom was Kalinga. His son was Kamala, the lord of Tummaṇa; from him sprang Ratnarāja I and then came Prithvideva I. His son was Jājalladeva I who defeated Bhujabala, the lord of Suvarṇapura. Jājalladeva's son was Ratnadeva II who defeated the prince Choḍagaṅga, the lord of the country of Kalinga. His son was Prithvideva II, and his son again was Jājalladeva II who married Somalādevī and whose son was the prince Ratnadeva III during whose reign the inscription was put up. It is dated in the Chedi Samvat 933, corresponding to A. D. 1181-82. Tummaṇa was the original capital of the Kalachuris in Chhattisgarh. It is at present included in the Lāphā Zamindārī of Bilāspur District. Suvarṇapura must be Sonpur on the Mahānadi, the present capital of a State of the same name recently transferred from the Central Provinces to Bengal. Kalinga of course formed part of Orissa by the sea-side. Besides the names of countries, the inscription mentions the following villages in the second half portion of the record which gives the genealogy of Ratnadeva III's minister. He is stated to have built *mandapas* of temples at Kharod and Ratanpur, and another one at Vanavauda, while at Poratha he built a Śiva temple, in Nārāyaṇapura an alms-house and a garden, and at Usuvā a tank. Nārāyaṇapura is about 20 miles south-west and Poratha 30 miles north-east of Kharod. Vanavauda may have been corrupted into Banaudā, and finally Balaudā, and may be the present Balodā, 5 miles from Kharod. There are traces of old temples there.¹ Usuvā is not traceable.

(*Indian Antiquary*, Volume XXII, page 82; Cunningham's *Archæological Reports*, Volume VII, page 201, and Volume XVII, page 43; Cousens' *Progress Report* for 1904, page 53 ff.)

¹Cunningham's *Archæological Reports*, Volume VII, page 196.

(143) AKALTARA STONE INSCRIPTION.

(In situ.)

Akaltarā is a station on the Bengal-Nāgpur Railway, 17 miles from Bilāspur.

The inscription was originally brought from Koṭgarh and has been affixed to the Siddheśvara temple newly built by the mālguzār of Akaltarā. It refers to the Kalachuri kings of Ratanpur and mentions the names of Prithvideva I, his son Jājalladeva I, whose queen was Lāchhallādevī and their son Ratnadeva II. We are then told that there was a Vaiśya prince Devarāja who was a feudatory of Ratnadeva's ancestors. Devarāja's son was Rāghava, and the latter's son was Harigaṇa, a support of the Kalachuri family. Harigaṇa's son was Vallabharāja, who is represented to have overrun the Ladahā country and to have reduced the king of Gauḍa. He constructed a temple to Revanta, son of Saptāśva or Sun, a *vāhyāli* or stables for beasts of burden, and attached to a pleasure house a tank called Vallabhasāgara after him. The inscription is not dated, but the Kugdā¹ inscription enables us to fix the time, as we know from it that in Kalachuri year 893 (A. D. 1141) Prithvideva II and Vallabharāja were living.

The record was composed by one Devapāṇi, who was also the author of the Akaltarā inscription now in the Raipur Museum (No. 145). We therefore find some of the verses identical in both; for instance, verses 16, 17 and 23 of this inscription are almost the same as 9, 10 and 20 of the other one.

With regard to geographical names occurring in this record, Mr. D. R. Bhāṇḍārkar is in favour of placing Ladahā in the Deccan, as a Ladahā or Lahadā is mentioned in Varāhamihira's *Bṛihatsaṃhitā* in conjunction with Asmaka and Kulūta, the former of which Dr. Bühler has conclusively proved that it was in the Deccan. The Deccan, however, appears to be rather too far away for a chieftain of Koṭgarh to conquer. What is more probable is that Vallabharāja conquered the adjoining southern tracts of Bilāspur, still known as Ladiā or Lariā country as distinguished from the Oriyā country. In fact, Koṭgarh itself

¹*Indian Antiquary*, Volume XX, page 84.

is now included in the Lariā country, but probably it was not when Vallabharāja ruled there. Gauḍa was another adjoining country to the east.

(Cousens' *Progress Report*, 1904, pages 51 and 52.)

(144) SEORINARAYAN STONE INSCRIPTION.

(*In situ.*)

Seorinarāyan is 39 miles south of Bilāspur. The inscription is built into the plinth of the temple of Chandrachūdeśvara, and is much damaged by a part of the slab having peeled off. It gives the usual list of Kalachuri kings down to Jājalladeva II, with no new information about them. But it furnishes some interesting data in respect of the collateral princes of the Kalachuri dynasty. One of these was Sarvadeva, a younger brother of Prithvīdeva. He got Sonṭhiva (the present Sonṭhī, 20 miles north of Seorinarāyan) as a share of patrimony, and settled there. His son was Rājadeva who had 4 sons, *viz*, Tejalladeva, Ulhanadeva, Gopāladeva, and Vikāṇṇadeva. Gopāladeva had a son Amānadeva who was loved by the king Jājalladeva as his own son. In line 18 the defeat of a Chedi ruler is mentioned, and in line 20 the death of a prince whose three queens became Satis with him, but the names and other details are lost owing to the stone having broken away. From line 21 onwards the charitable works of these princes are enumerated. Thus Sarvadeva is stated to have built at Sonṭhiva a temple of Śiva and a tank, together with an orchard. In Pathariā, 16 miles south-east of Seorinarāyan, Rājadeva is stated to have done the same. At Vāṇārī, which may be identified with Banārī, 25 miles north of Seorinarāyan, a queen Rambhallā is stated to have constructed a tank, and at Pajani, probably Pachri (one of the 4 villages bearing that name in the Jānjgir tahsil), she grew a mango-grove.

The inscription was composed by Kumārapāla, a descendant of Sahasrārjuna, whom the Kalachuris claim as their original ancestor. The proper object of the inscription is a grant of the village Chīncholi, by the composer himself, to

the god Chandrachūḍa (Śiva). This village is probably the present Chicholi, 25 miles west of Seorinarāyan. The inscription is dated in the Chedi year 917, or A. D. 1165.

(Cousens' *Progress Report*, 1904, pages 52 and 53.)

(145) AKALTARA FRAGMENTARY STONE INSCRIPTION.

(Deposited in the Raipur Museum.)

This inscription was originally brought to Akaltarā from Koṭgarh, about a mile away, and has only been recently removed to the Raipur Museum. It contains portions of 26 lines in which the following names of Ratanpur kings and queens occur:—

Ratnadeva, Harigaṇa, Lāchhallādevī, Vallabharaṇa, Ratnadeva II and Jayasimhadeva.

In line 16 the name of (Ha)ṭṭakeśvarapurī is mentioned, which seems to have been an important place, as it finds mention in other inscriptions.¹

(*Indian Antiquary*, Volume XX, pages 84 and 85; Cunningham's *Archæological Report*, Volume VII, page 211; and Cousens' *Progress Report*, 1904, page 52.)

**(146) MAHAMADPUR STONE INSCRIPTION OF THE
KALACHURI KINGS OF RATNAPURA.**

(In Mr. Considine's bungalow at Bilāspur.)

Mahāmadpur (not Muhāammadpur) is a village 19 miles from Bilāspur. It contains a number of old remains, among which an inscription was found which refers itself to the Kalachuri rulers of Ratnapura. It is not very legible, but the following was made out by Dr. Kielhorn. In the Tummāṇa country there was a king Jājalladeva, the ornament of the Kalachuris. Another was Ratnadeva, from whom Prithvideva was born. Further on, the names of

¹ See Ratanpur Bādal Mahal Inscription, No. 152.

Vallabharāja and Prithvīdeva (II) occur. The latter had a brother named Akāladeva, who apparently gave his name to the Akaltarā village, which is only 2 miles from Mahāmadapur.

(*Indian Antiquary*, Volume XX, page 85; Cousens' *Progress Report*, 1904, page 50; and *Bilaspur District Gazetteer*, page 255 ff.)

(147) MALHAR STONE INSCRIPTION OF JAJALLADEVA.

(*Deposited in the Nāgpur Museum.*) }

Malhār, or more correctly Mallār, is a village 16 miles south-east of Bilāspur. It contains numerous old remains of temples, and a number of inscriptions have been found here, the present one being the most important. It refers itself to the reign of prince Jājalladeva, a ruler of Tummāṇa, and is dated in the Chedi year 919, corresponding to A. D. 1167-68. It records the erection in the town of Mallāla of a temple of Kedāra (Śiva) by a descendant of a renowned paṇḍit Gaṅgādhara (a native of Kumbhaṭi in the Mādhyadeśa), who settled in Tummāṇa and obtained the village Kosambī from Ratnadeva, the vanquisher of Chodagaṅga of the lunar dynasty. Ratnadeva is stated to have been the father of Prithvīdeva, who in turn was the father of Jājalladeva. Mallāla is evidently Mallār, while Kosambī may be Kosamḍih, 8 miles from Mallār.

(*Epigraphia Indica*, Volume I, page 39 ff.)

(148) PALI STONE INSCRIPTIONS.

(*In situ.*)

Pālī is 27 miles from Bilāspur. In an old but extremely beautiful temple there are a number of short inscriptions, in 5 of which the name of Jājalladeva is given. Mr. Cousens is of opinion that he must have been Jājalladeva I of the Ratanpur dynasty. Over the doorway of the sanctum there is a record stating that the structure

was made by Vikramāditya, son of the great feudatory Śrīmalladeva, and on a window sill there are two pilgrim records, one by Visveśvara, and another by that mysterious 'Śrī Magardhaja Jogi 700' which Mr. Cousens remarks "so puzzled the late Sir Alexander Cunningham and his assistants. They looked upon the '700' as indicating an era, but in what era they could not say." The name occurs on temples at Kelod in Nāgpur, Mārkaṇḍa and Churil in Chāndā, Poṭenār in Bastar, Boramdeo and Kankālī in Kawardhā, Dewarbijā in Khairāgarh, Bilabī in Jubbulpore, Narsinghpur, Māndhātā in Nimār, and at Amarkaṇṭak, Chandreh, Khurdā, Khajarāhā, Chitor and elsewhere outside the Central Provinces. It is found from Chitorgarh in the west and Khajarāhā in the north to Katak on the coast on the south-east, and ever the same '700' accompanies the name. It is of course impossible for a Jogi to have visited all these shrines in one year, and hence the idea of the figure indicating a date must be abandoned. Its true meaning is now found in the explanation that Magardhaja measured his importance by the size of his following, and that he was the leader of 700 disciples. The writing is not in the same hand in each case as one should expect it to be, were it written by one solitary Jogi wandering from shrine to shrine. The name was no doubt engraved by some one of his many disciples, but not always by the same man.

(Cousens' *Progress Report*, 1904, pages, 28, 29 and 52.)

(149) KHAROD DAMAGED STONE INSCRIPTION.

(*In situ.*)

This inscription is also in the Lakhneśvara temple at Kharod as No. 142, and was found plastered over. The present *pujārī* endeavoured to take off the covering, but in doing so he damaged the record so badly that it is now almost illegible.

However, the names of two kings, Indrabala and his son Išānadeva of the Lunar dynasty, are visible, and there is

a mention of a village which appears to be Ghoṭhapadraka-grāmaḥ, apparently granted for the maintenance of the temple. The characters of this record are older than those of the Kalachuri inscription of Ratnadeva III in this temple, and are exactly of the type found at Sirpur. Indrabala must therefore be identical with a king of that name in the Sirpur dynasty. The Lakshmaṇeśvara (*vulgo* Lakṣneśvara) temple must therefore have been built by a scion of the Sirpur dynasty, whose record the Kalachuris, when they came into power, plastered up, putting one of their own instead. It may be noted that curiously enough there is a temple at Sirpur which is called the Lakshmaṇa temple. It was built by the mother of Śivagupta Bālārjuna, and there is a sort of analogy in the names of villages granted. A number of them end in *padra*, as does the village in this record.

(Cousens' *Progress Report*, 1904, page 54.)

(150) RATANPUR MAHAMAYA TEMPLE INSCRIPTION.

(*In situ*.)

On either side of the doorway of the Mahāmāyā temple there is an inscription, one of which compares Ratanpur with Indra's City and mentions the name of the ruling king as Vāharendra who had appointed one Govinda as his Governor in Ratanpur. It appears that Vāharendra, otherwise known as Bāharsāi, had removed his capital to Kosgain, where he built a fort and left an inscription which is now in the Nāgpur Museum (see No. 151). The other inscription on the temple is in praise of a Sūtradhāra Chhitakū, and is dated in Samvat 1552, or A. D. 1495.

(Cousens' *Progress Report*, 1904, page 52.)

(151) KOSGAIN STONE INSCRIPTION OF VAHARENDRA.

(*Deposited in the Nāgpur Museum*.)

Kosgain is a village in the Chhurī Zamindārī, 60 miles from Bilāspur. The stone originally found here is carved on both sides and bears two different records, both of which are much worn. One of them eulogises king Vāharendra

of the Haihaya dynasty and speaks of a victory won over Paṭhāns. Vāharendra is a Sanskrit form of the more familiar name Bāharsāi who flourished about 1519 A. D.¹

The second inscription praises a Rāja named Ghātāmā. His minister was one Gorakha. Both these records were dated, but unfortunately they have broken off where the year was given.

(152) RATANPUR BADAL MAHAL INSCRIPTION OF THE RULERS OF TALAHARI MANDALA.

(Deposited in the Nāgpur Museum.)

This inscription was found fixed to a wall of the Bādāl Mahal in the Ratanpur fort. It is much defaced, but is important, as it speaks of the chiefs of the Talahāri *mandala*. In line 8 a king named Prithvipāla is mentioned, and in lines 10 and 11 the illustrious Brahmadeva who is styled as foremost amongst the *māṇḍalikas*. The genealogy is further continued, but the names are all effaced. After the 20th line the various religious and charitable institutions built by the chief whose praises this *prasasti* recites are enumerated, such as temples, tanks, gardens and roads with trees affording shade to the travellers. Apparently these were constructed in several villages, of which the following can be easily made out :—Barelāpura, Nārāyaṇapura, Bahmanigrāma, Tejallapura and Koṭapattana. In line 20 half of a verse, which is decipherable, indicates that the Talahāri chief dedicated his *punyam* (virtuous acts) to king Prithvideva (*Prithvideva narendraya punyam punyātmane dadau*). Apparently this king was Prithvideva II, for whom we have the dates 1145 and 1158 A. D. This inscription is dated in the Kalachuri era 915, or 1163 A. D. Prithvideva must have been ruling at this time, inasmuch as the next date we find is that of his son Jājalladeva II in 1168 A. D. Apparently it was to please his overlord that the Talahāri chief made the dedication referred to above.

Of the geographical places mentioned in the record, Bahmanigrāma is certainly Bahmanīdih in the Chāmpā

¹ Bilaspur District Gazetteer, pages 36 and 37.

Zamīndārī of the Jānjgir tahsil, where the largest cattle market of the district is held twice a week. Nārāyaṇa-pura has been referred to in several other inscriptions, and is identical with the village of the same name in the Balodā Bazār tahsil of the Raipur district. Barclāpura may be Bareli, 10 miles south of Ratanpur, and Koṭapattana may be Koṭgarh (near Akaltarā), 26 miles south-east of Ratanpur. Tejallapura is not traceable, but it was apparently founded by Tejalladeva, a Kalachuri prince belonging to a collateral branch and mentioned in the Seorinarāyan inscription (No. 144).

The position of the places, most of which must have been included in the Talahāri *mandala*, indicate where to look for Talahāri itself. It must have been somewhere south of Ratanpur, and included probably the northern portion of the Jānjgir tahsil. Its identification with the Gaṇḍai Zamīndārī, in which there is a deserted village named Talhali, will have therefore to be abandoned.

[Kielhorn's *Lists of Inscriptions of Northern India*, No. 417, footnote 1; *Raipur District Gazetteer*, page 47, and *Drug District Gazetteer*, page 42.]

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(153) KARNARJUNI TEMPLE INSCRIPTION AT RATANPUR.

(*In situ.*)

This is perhaps the most recent inscription composed in Sanskrit verse, and perhaps the only one which refers to the Marāṭhā and English rule. Its proper object is to eulogise a Baniā named Maharsāi of Ratanpur, who built a temple on an old tank named Karnārjunī in the Samvat year 1926 (A. D. 1869) when a famine supervened. The composer was one Revārām Kāyastha, a descendant of the Ratanpur ministers during the Haihaya rule. According to his lights, he puts Mayuraketu (Mayuradhvaṇa or Moradhvaṇa) as the first ruler of Ratanpur. He mentions his son as Tāmradhvaṇa, but is good enough to spare us

the names of his 52 successors and at once jumps to the Vikrama year 1800 (A. D. 1743) when the town went, as he says, into the possession of the Sūdras, the *protégés* of the Satārā kings. The first of these was Raghuji, whose son Bimbāji became the ruler of Ratanpur 12 years after and built the temple at Rāmagiri. After having ruled for 28 years he died, and was succeeded by his elder brother's son Raghurāma (Raghuji II), who was followed by other kings until the advent of Raghurāja (Raghuji III) whose original name was Bājibā and who was Raghuji's daughter's son. Raghuji III was childless and was succeeded by Jānoji under the protection of the Gurundas (the English people). The 'illustrious Angrez' defeated many kings, and the famous Lord Clive entered Aryavarta in the Vikrama year 1816 (A. D. 1759), when the Emperor of Delhi became destitute of power and wealth. From that time the Angrez became Chakravarti (paramount sovereign), and in the year 1842 (A. D. 1785) "Lord Governor General" began to rule. During the British rule Ratanpur became another heaven. Sacred, like Kāśī (Benāres), it contained many learned people whom the author mentions by name. He then gives the genealogy of Maharsāi, followed by his own. The record is dated in Samvat 1927, or A. D. 1870. A panegyric confined to the family of Maharsāi is also given in Hindī verse with a view to please him, as apparently Maharsāi did not understand Sanskrit.

(154) KHAROD STATUE INSCRIPTION.

(In the Lakhnesvara temple at Kharod.)

The statue on which the inscription is carved was placed outside the village and was worshipped as a Devī until the visit of the writer, when it was removed to the Kharod temple on his pointing out to the inhabitants that it was neither a Deva nor a Devī, and only represented a certain Paṇḍit Dāmodara whose name was carved on the pedestal. The characters are exactly like those of the Kalachuri inscription in the Lakhneśvara temple, which is alluded to in the record as Śambhu (Siva's) Temple.

It is not impossible that Dāmodara may have been appointed Pujārī by the Kalachuris when they took the temple under their management. He must have been a very renowned Paṇḍit to have been honoured with a statue. Little, however, could he have dreamt that his sex would be changed and that he would be bathed with the blood of hundreds of cocks, pigs and goats by the descendants of his admirers. These offerings are now stopped, and he is once more restored to his original position by the antiquarians.

(Cousens' *Progress Report*, 1904, page 54.)

(155) BILASPUR STATUE INSCRIPTION.

The statue, which is in the possession of Rai Bahādur N. N. De, Barrister-at-Law, has a line of inscription stating that it was that of Bhaṭṭa Ballāla. His wife Trillā apparently accompanied him (to the other world), that is, became Sati, which is curiously expressed here (*tasya vadhū Trillā sahītā babhuva*). The statue is said to have been brought from Ratanpur.

(156) SEORINARAYAN STATUE INSCRIPTION.

(*In situ*.)

The inscription records the installation of an image of a warrior named Saṃgrāma Simha, son of Bala Simha and Amānadevi. It is dated in the Kalachuri year 898, on Monday the 7th of the bright half of Aśvina, corresponding to A. D. 1146. The engraver was one Talapasimha.

(Cousens' *Progress Report*, 1904, page 53.)

(157) KUGDA FRAGMENTARY INSCRIPTION OF THE
KALACHURI RULERS OF RATANPUR.

(*In situ.*)

Kugdā, near Bachhaudgarh, is 22 miles from Bilāspur.

The inscription found there is fragmentary and is dated in the Kalachuri Samvat 893, corresponding to A. D. 1141-42, in the reign of Prithvīdeva II. In the body of the record occur the words Kalachuri, queen Lāchhalādevī, Ratnadeva and Vallabharāja. These refer to kings of Ratanpur.

(*Indian Antiquary*, Volume XX, page 84, and Cunningham's *Archæological Reports*, Volume VII, page 211.)

(158) MALLAR STONE INSCRIPTION.

(*Deposited in the Town Hall, Bilāspur.*)

This inscription, originally brought from Mallār, has suffered great damage, and only a few words here and there can be read: for instance, Chedi deśa in line 2, Nannadeva in lines 6, 7 and 8, Mallāla (the old name of Mallār) in line 10, and Kalhana in line 13. There is an allusion to the construction of a *harmya* or mansion. The characters appear to belong to the 12th or 13th Century A. D.

(159) KOTHARI FRAGMENTARY INSCRIPTION.

(*In situ.*)

Koṭhārī is a village 49 miles from Bilāspur. The inscription is broken and only 2 small fragments remain, very much damaged and containing no names. But it is plain from the adjectival terms that the record was in praise of kings, and the context shows that a number of them were described, their eulogy occupying more than 34 *ślokas*. The characters belong to about the 12th Century A. D., and it is very likely that the eulogy referred to Ratanpur kings.

(160) KORBĀ SITAMARHĪ INSCRIPTION.

(In situ.)

Korbā is 56 miles from Bilāspur. By the side of a nullah there are three rock-cut caves known as Sitāmarhī, in one of which there is an inscription in old characters which gives the name of a physician's son (Vaidyaputra) Śrīvardhana living in the district of Aṣṭadvāra (8 doors). Twenty-five miles away we have a village Bārādvāra (12 doors), but there is no place like Aṭṭhadvāra. Apparently Aṣṭadvāra was the old name of Korbā itself.

(161) SPURIOUS LAPHA PLATE OF PRITHVIDEVA.

(In possession of the Zamindar of Lāphā.)

Lāphā is a Zamīndārī 30 miles from Bilāspur. The inscription purports to record the gift of 120 villages appertaining to the Lamphā (Lāphā) fort to a noble named Luṅgā, who had come from Delhi, by the Haihaya king Prithvīdeva on the 1st day of the dark fortnight of Māgha in Samvat 806. This is an impossible date both as a Vikrama or Kalachuri year. In one case it precedes the advent of Haihayas in Chhattisgarh, and in the other it would be almost contemporaneous with the commencement of the Haihaya rule. Prithvīdeva was 4th in descent from the first king Kalingarāja who established in Tumāna, and in his time Ratanpur, where the donee is said to have served the Haihaya kings, had not been founded. There are also other evidences of this record being a spurious one.

(Epigraphia Indica, Volume IX, page 293 ff.)

(162) KOTGARH GATEWAY INSCRIPTION.

(In situ.)

On the door sill of the gateway at Kotgarh there is an inscription which appears to be in the Marāṭhī language. It is so abraded as to be almost undecipherable.

(163) RATANPUR FRAGMENTARY INSCRIPTION OF
PRITHVIDEVA II.

(*Deposited in the Nāgpur Museum.*)

This inscription is fragmentary and is almost wholly effaced. A word here and a word there can only be read—for instance, in line 1 we find the word *Kalachuri*, in lines 3 and 4 *Ṣajalladeva nripatih*, in lines 18 and 19 *Hattakes-varapurī khyātā*, and in line 26 *Kalachuri Samvat 910 rāja srimat Prithvideva vijaya rājye*. The date corresponds to 1158 A. D.

(Cunningham's *Archæological Reports*, Volume XVII, plate XX.)

(164) RATANPUR RAMATEKARI AND KANTHIDEVALA
INSCRIPTIONS.

(*In situ.*)

The Rāmatekari records appear to give the names of peons on guard, and the Kanthī temple those of pilgrims. They are of no importance whatsoever.

(165) SEMARSAL PALI INSCRIPTION.

Semarsal is a village 23 miles from Bilāspur. There is a stone here with a record in Pālī, which is rather weather-worn and fragmentary.

The characters belong to the First or Second Century A. D. In the second line the word *Bhattāraka* occurs and in the 8th *Viśagāma* which may be a corruption of *Viśvagrāma*.

DRUG DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(166) DRUG STONE INSCRIPTION.

(Deposited in the Raipur Museum.)

There are two different inscriptions on this stone. The first one speaks of a Vaishnava temple and refers to a king Sivadeva, and the second mentions the names Śivapura and Śivadurga associated together, indicating that the town and the fort were separate in the times of Sivadeva and that he gave his name to both of them. The present name of Drug appears to be a contraction of the old Śivadurga. It may be noted that the river flowing close to Drug is also named Śiva. The second record refers to a grant of a village Jalakoikā made for the repairs of a temple, and another Mandhyatā in the Kikkidā ābhoga (sub-division) for its maintenance. The village Jalakoikā may be Kohakā, 6 miles north-east of Drug, Jala being added to show its comparative wetness. Mandhyatā and Kikkidā remain unidentified, unless the latter is represented by Kikirdā in the Bilāspur District. It is rather too far away from Drug, and the probability is that Kukdā, 18 miles east of Drug, represents the old Kikkidā.

(Cousens' Progress Report, 1904, page 48, and Cunningham's Archaeological Reports, Volume XVII, pages 3 and 4.)

(167) BALOD SATI PILLAR INSCRIPTION.

(Deposited in the Nāgpur Museum.)

Balod is 35 miles from Drug. The pillar which has served three times successively as a Sati monument was found here. There are three inscriptions on it, two of which are worn smooth and are perfectly illegible except the date Samvat 1005 in one of them. The third inscription is in characters which Prinsep ascribed to the second Century A. D. This inscription is therefore very important as being the earliest Sati inscription yet found.

(Cunningham's Archaeological Reports, Volume VII, page 137.)

(168) SAHASPUR STATUE INSCRIPTION.

(*In situ.*)

Sahaspur is 47 miles from Drug. The statue of what is locally known as Sahasra Bāhu has an inscription dated in the Kalachuri year 934 on Wednesday the 15th of the bright half of Kārtika, corresponding to Wednesday the 13th October A. D. 1182. It eulogises one Yaśorāja as equal to Vrihaspati in eloquence and to Bala in liberality. He was beautiful as Kāmadeva (Cupid) and as skilful in war as Kārtikeya (the god of war). His queen was Lakshmādevī, his sons were Prince Bhojadeva and Prince Rājadeva, and his daughter was the Princess Jāsallādevī. This Yaśorāja appears to have been a feudatory of the Ratanpur kings, and was probably one of the Nāgavamśi kings mentioned in the Maṇḍavā Mahal inscription (see No. 234).

(Cunningham's *Archæological Reports*, Volume XVIII, pages 43 and 44.)

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(169) GURUR STONE INSCRIPTION.

Gurur is 48 miles from Drug. The inscription is on a stone pillar. It refers to the reign of Vāgharāja of Kākaraya (Kānker), and records the grant of some land by a Nāyaka to the temple of Kāla Bhairava. Gurur was formerly included in the Dhamtarī tahsil which was once part of the Kānker State.

There can be no doubt that Vāgharāja is identical with a king of that name mentioned in the Sihāwā¹ inscription and the Vyāghra of the Kānker stone² inscription of Bhānudeva.

¹ *Epigraphia Indica*, Volume IX, page 183.

² *Ibid.*, page 124.

(170) SORAR STONE INSCRIPTION.

(In situ.)

Sorar is 44 miles south of Drug. On a stone pillar lying flat there is a much weather-beaten inscription in Sanskrit which seems to convey a grant of a village to a Brāhman as the word *grāma* occurs in lines 2 and 3, *brāhmana* in line 3 and *pradatta* in line 6.

(171) BALOD STONE PILLAR INSCRIPTION.

There is an inscription on a red stone pillar of which the characters are not very old. The inscription is illegible. It has been recently removed to the Nāgpur Museum.

(172) GANDAI MAHADEVA TEMPLE INSCRIPTION.

On the gate of the Mahādeva Temple the names of the five Pāṇḍavas are said to be engraved.

(Asiatic Researches, Volume XV, page 506.)

(173) DEOKAR INSCRIPTION

Is unintelligible.

(Drug District Gazetteer, page 49.)

AMRAOTI DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(174) CHAMMAK PLATES OF THE MAHARAJA
PRAVARASENA.*(In the possession of Major Szczeponski.)*

Chammak is a village about 4 miles from Ellichpur. Its old name was Charmāṅka as recorded in the inscription. It was situated on the banks of the Madhunadī, the present Chandrabhāgā whose water is still reputed to be very sweet.¹ Chammak was included in the Bhojakata kingdom, which must have been identical with the Ellichpur Province, known as Achalapura during the times of the Rāshtrakūṭas.² The village was granted by Mahārāja Pravarasena II of the Vākāṭaka dynasty, and was issued from the town of Pravara-pura, apparently founded by Pravarasena himself. The genealogy of the king in the record is as follows:—Pravarsena II, son of Rudrasena, son of Prithivishēṇa, son of Rudrasena I, son of Gautamiputra, son of Pravarsena I. It also mentions the name of the king of kings Devagupta, whose daughter Prabhāvatīguptā was Pravarasena II's mother. Dr. Fleet³ identifies this Devagupta with the king of Magadha who reigned about 675 A. D. Another historical name is Bhavanāga, the Mahārāja of the Bhāraśivas, whose daughter was the mother of Rudrasena I. The charter is dated in the 18th year of the donor's reign on the 13th lunar day of the bright fortnight of Jyeshṭha.

(Fleet's Gupta Inscriptions, page 235 ff.; Notes on the Buddha Rock Temples of Ajanta, (1879). page 54 ff.; Archaeological Survey of Western India, Volume IV, page 116 ff.; Indian Antiquary, Volume XII, page 239 ff.)

(175) GAWILGADH PERSIAN INSCRIPTIONS.

(In situ.)

Gāwilgaḍh is a fort in Berar near Chikhaldā. It is 65 miles from Amrāoti. This place was formerly the fortress

¹ It was on account of this property that its older name was Madhunadī.

² *Epigraphia Indica*, Volume XI, page 278.

³ *Gupta Inscriptions*, Introduction, page 15.

capital of Berār. There are 3 inscriptions (2 in Persian and 1 in Devanāgarī characters), the oldest being that of Fatah-ullah Imād-ul-mulk, the first independent king of Berār. It is on the south-western gate of the fort known as Pīr Pāṭhai (Fatah) Darwāzā, and is much weather-beaten and fragmentary. It records that Fatah-ullah Imād-ul-mulk repaired the Jāmī Masjid (which is built on the highest knoll of the fort) in the reign of (Shahābuddīn) Mahmūd Shāh Bahmanī. The date is given in a chronogram equivalent to A. H. 893 (A. D. 1488). Two years later Fatah-ullah proclaimed his independence. According to Firishtā, the Gāwil fort was built by Ahmad Shāh Bahmanī I in A. D. 1425, but there are no older inscriptions than the one under notice.

On the bastion known as Burj-i-Baharām, in the south western face of the fort, there is a grandiloquent record which runs as follows:—

“In Gāwil Baharām built a bastion,
The like of which the eye of time hath never seen;
He carried it to such a height
That the planet Saturn takes his ease in its shelter.”

There is a chronogram which gives the date A. H. 985 (A. D. 1577). Baharām appears to have been the Kilādār of Gāwil under Murtazā Nizām Shāh of Ahmadnagar. In A. D. 1577 the latter was expecting that Akbar would march on Berār, and that seems to have been the reason for spending money on the defence of Gāwil.

(*Epigraphia Indo-Moslemica*, 1907-08, page 10 ff., and Haig's *Historic Landmarks of the Deccan*, page 146 ff.)

(176) GAWILGADH KANGURA INSCRIPTION.

(*In situ*.)

On one of the battlements of the outer fort at Gāwil-gadh there is a long Sanskrit inscription in 22 lines, each about 5 feet long. The stone is rough, and the engraving not very deep, hence it is difficult to read it. It, however, seems to record the birth of a child in the house of Burhān-Imād-Shāh in the Śaka year 1489, bearing the name of

Prabhava, on the 3rd of the bright half of Chaitra, corresponding to 13th March 1557 A. D. The details of the date occupy 5 or 6 lines, giving in astrological terms the exact moment of the birth by mentioning the *nakshatra*, the *yoga*, the *karna*, and the *lagna*, &c. Burhān-Imād-Shāh ascended the throne of Berār in 1561 A. D. He is described to have been a boy or a young man when he succeeded his father, and it is very probable that our inscription records the birth of his first son, the heir-apparent. In view of the fact that Burhān-Imād-Shāh had been seized and imprisoned in Narnālā by Tufāl Khān, one of his own Amirs, 3 or 4 years before the birth of his son, it may be questioned how this inscription came to be carved in a fort held in possession by Burhān's enemy. But Tufāl Khān was merely an usurper, and it is possible that the people of Gāwilgaḍh may not have acknowledged him as their true sovereign. In that case, even if Burhān-Imād died in prison, his rightful successor would be his newly-born son. In fact, the usurpation was noticed by the neighbouring princes, and the king of Ahmadnagar had called upon Tufāl Khān to account for keeping Burhān in imprisonment. Probably the sympathies of the Hindus were with Burhān, and the garrison at Gāwilgaḍh was not afraid of the usurper and entertained thoughts of good will to the rightful owner. We do not know what became of this would-be king of Berār, as the greed of the Ahmadnagar king swallowed up what his sense of justice professed to rescue. Berār was annexed to the Ahmadnagar kingdom, and both the usurper and his captive were sent to a fortress to die in a Black Hole. This took place in A. D. 1572, when the boy must have been 5 years of age. Whether he was spared to ponder over the past glories of his house, or shared the same fate as his father, is not known.

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(177) ELLICHPUR INSCRIPTIONS.

(*In situ*.)

There are more than 50 inscriptions in Ellichpur, once the provincial capital of the Berār kings. The present

inscriptions do not, however, go far back into antiquity, the oldest being dated in A. H. 991 (A. D. 1583). Some of them are of very recent date and record either the date of somebody's death or the day on which the repairs of certain buildings were carried out. There are very few inscriptions giving any historical data, those of this class being carved on the various gates of the city wall. The Dūlah Rahmān Darwāzā has 3 inscriptions, one of which gives the name of the gate as Dare-Rahmān and states that it was constructed in the reign of Shāh Alam in the Hijrī year 1180 (as found from the chronogram), through the favour of Shāh Rahmān Ghāzī, an apocryphal personage who is related to have come all the way from Ghaznī about A. D. 1000 and to have defeated the local kings and died on the spot. The other two inscriptions record the names of the local administrators, *viz.*, Ismail Khān and his naib Alaf Khān, and mention the name of Asif-e-daurān Nizām-ul-mulk, the Imperial Governor of the Deccan. One of them gives the date A. H. 1180 (A. D. 1766) in words. In the Abdālpura Darwāzā there are 2 records, one of which names the gate as *Bābur-Rahmān*, and states that it was constructed by Nawāb Ismail Khān Paṭhān in A. H. 1187 (A. D. 1773), which is again quoted in the other inscription in a chronogram. On the Nāgpurī Darwāzā the date of its construction is recorded as A. H. 1182, corresponding to Faslī 1179 (A. D. 1768). In this case, too, the builder was Ismail Khān. On the Mālīpurā gate, the date of its construction is given as A. H. 1183 (Faslī 1180 = A. D. 1769) during the governorship of Nawāb Nizām Alī Khān with the advice of Nawāb Ismail Khān, and completed by Khushkhabar Khān *Amil* of Ellichpur *parganā*. The second inscription here gives a quotation from the Kurān and a verse in praise of Alī, together with the date A. H. 1184 (A. D. 1770). The Hirāpurā gate has 3 inscriptions, one of which in verse recites the proposal of Asafjāh to make over the management of the work to Khushkhabar Khān in A. H. 1180; the second also in verse states that the work commenced in A. H. 1181; and the third informs us that the Hirāpurā gate was completed in A. H. 1183 (A. D. 1769).

Of the 10 inscriptions discovered on masjids or Imām-bādās, the oldest is that on the Jāmi Masjid, which records that it was repaired by Alī Mardān Khān in A. H. 1108 (A. D. 1696) during the reign of Aurangzeb. The next

oldest is the record on the Chauk Masjid, which was built by a Turanian Mirzābeg Khān in A. H. 1120 (A. D. 1708). Gulām Husen's Masjid and monastery were constructed in A. H. 1178 (A. D. 1764). Other records date from A. H. 1200 (A. D. 1785) onwards, and are of no importance.

Of the 23 known inscriptions on tombs, the only one worth notice is that of Nawāb Ismail Khān, who figured so often in the construction of the Ellichpur City gates. He died in A. H. 1189 (A. D. 1775). He was an Afghān of the Sulemānzai tribe and a Mahadavī. He was the local administrator of Ellichpur, and his predecessors and successors occupied important posts under the Nizām. His father was Sultān Khān, and his son Salābat Khān, whose son Nāmdār Khān has been styled as a General in the Army. Nāmdār Khān died in A. H. 1260 (A. D. 1844). He laid out a garden which he named after himself, as recorded on the gate, the date of laying out being A. H. 1229 (A. D. 1814). The year is repeated in a chronogram in another inscription. A number of inscribed tombs belong to Nāmdār's family, being of course the most important family of Ellichpur. The oldest tomb is that of one Mir Abdūl Hak Kāzī, dated in A. H. 991 (A. D. 1583), but it does not state who the deceased was. The remaining tombs bear inscriptions dated between 1119 and 1283 A. H. There are some which have only quotations from Kurān without the name of individuals interred in them. Most of the records are in Persian, but there are a few which are in Urdū.

In the Dargāh of Dūlah Rahmān Shāh there is no record on either his tomb or his mother's. Major Haig¹ is of opinion that the shrine is probably a tomb erected to the memory of Shujāt Khān, Dilāwar Khān, Rustam Khān and Bahādur Khān, generals of Firoz Shāh Bahmanī, who were slain in a battle at Kherlā in 1400 A. D. An enclosure round this shrine has inscriptions on the gateways, the one on the north being built by Mahārāja Raghuji Bhonslā. It is dated in A. H. 1195 (A. D. 1781). The southern gate was built by his brother Mūdhoji in the same year as a thanksgiving for victory over his brother Raghuji. The eastern gate was built in A. H. 1192 (A. D. 1778), and so was the western one. Two other inscriptions on a

¹ *Amraoti District Gazetteer*, page 33.

smaller gate record the date of the construction of a mausoleum and a pillar by Mūḍhojī as a thanksgiving for the fulfilment of his desires in A. H. 1190 (A. D. 1776). There are two on the lamp pillar (*Sarvechirāgān*) which are of no consequence.

(178) AMNER TOMB INSCRIPTION.

(*In situ.*)

Amner is 60 miles from Amrāoti. Here there is a Musalmān tomb with an inscription stating that one Husain, servant of Rājā Kisan Singh, laid the foundation of the tomb for Lālkhān Pāṭhān, together with a mosque, a cistern and a garden. Lālkhān died at Badnūr in A. H. 1100 (A. D. 1688) during the reign of the Emperor Alamgīr (Aurangzeb), but his remains were removed to Amner.

(*Amraoti District Gazetteer*,¹ pages 350 and 351)

(179) DHANORA

Is a village 11 miles from Ellichpur. It contains an illegible Sanskrit inscription.

¹ It may be noted that the translation given in the *Gazetteer* is not quite correct.

AKOLA DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(180) AKOLA INSCRIPTIONS.

Akolā has many inscriptions on slabs let into the walls of the town and of the citadel. They are in some cases at such a height from the ground that they cannot be reached by the ordinary ladders. Many are weather-beaten and undecipherable. The Dabihbādā gate of the town bears the following inscription: — "In the reign of the Emperor Aurangzeb 'Alamgir, the Ghāzī,' the Nawāb Asad Khān, prime minister, being *Jāgirdār*, and Khwājā Abdul Latif being manager of the *Jāgir*, in the 46th year of the reign, corresponding to the year A. H. 1114 (A. D. 1702-03), Asadgaḍh (the fort of Asad) was completed."

The Pachburjā or five-fold bastion bears two inscriptions, the upper one recording the completion of the bastion and Asadgaḍh on the river bank in A. H. 1122 (A. D. 1710), in the reign of Shāh Alam the Ghāzī, by Nawāb Umda-i-Vuzarā Asafu-ud-daullah, *Jāgirdār*, and Khwājā Abdul Latif, manager of the *Jāgir*. The lower inscription records that the base of the five-fold bastion was repaired in A. H. 1184 (A. D. 1769-70).

A bastion of the citadel bears two inscriptions; the upper one refers to the reign of Emperor Muhammad Akbar Shāh, evidently Akbar II, who ruled between 1806 and 1820 A. D. The lower inscription tells us that the bastion was built or repaired in the time of Shāh Muhammad Khān, who seems to have been *Jāgirdār* of Akolā in the reign of Akbar II.

The Delhi gate or Mokāsā Ves bears two inscriptions, one in Persian on its northern side and the other in Marāṭhī on its southern side. The Persian inscription records the construction of the Delhi gate on the 17th Rabi-us-sānī A. H. 1201 (7th February 1787 A. D.), corresponding to the Fasli year 1196, by Govinda Appā, and the same information is conveyed by the Marāṭhī inscription giving the date in the Hindu year, *vis.*, Śaka 1708, bearing the name Parābhava. This corresponded to the Fasli year 1195-96, to the Christian year 1786-87,

and to the Hijri year 1201 (nearly). The Marāṭhī inscription gives the name of the gate as Mokāsā Ves and mentions the construction of a *ghāt* also.

The fourth *burj* inscription gives the name of its builder as Khwājā Abdul Latīf, while Nawāb Asad Khān was *Ḥāgirdār* in the reign of the Emperor Aurangzeb Alamgir, and seems to be dated in A. H. 1113 (A. D. 1701-02).

The western side of the *Idgāh* at Akolā gives the name of its builder as in the Fatahburj inscription, but the date is A. H. 1116 (A. D. 1704-05).

(*Epigraphia Indo-Moslemica*, 1907-08, page 15 ff.)

(181) NARNALA FORT INSCRIPTIONS.

(*In situ.*)

The fort of Narnālā is 40 miles from Akolā and was formerly almost equal to Gāwilgaḍh in importance. According to Firishṭā, Narnālā fort was repaired when Gāwil was built in 1425 A. D. by Ahmad Shāh Vali Bahmanī. There are 4 inscriptions, all in Persian characters, 2 of which are cut over the beautiful Mahākālī gate of the fort, one on a gun known as the *Naugasi top* or 'nine-yard gun'; and the fourth on a slab let into a wall of the small masjid in the fort. It is said that there was formerly an inscription in the Jāmī Masjid also, recording the fact that the mosque was built by Mahābat Khān in A. H. 915 (A. D. 1509), but the mosque is now in ruins and the inscription has disappeared. The upper inscription on the Mahākālī gate opens with the words 'On the date of victory,' followed by a text of the Kurān (Surāh-III. N. I), which is ingeniously used as a chronogram which gives the date of the building of the gate as A. H. 892 (A. D. 1487), which is also expressed in words. It then goes on with the creed of Islām and pours blessings on the heads of prophets, angels, khalifās generally, and the 4 successors of Muhammad in particular. By this we know that the builder of the gate was a Sunnī. The words 'On the date of the victory,' at the beginning of the inscription probably refer to the slaughter of the Turkī *amirs* and troops at Bidar at the instigation of Nizām-ul-mulk Bahri, carried out under the orders of Fatah-ullah Imād-ul-mulk.

The lower inscription informs us that the gate was built in the reign of the great and exalted king the Ghāzī Shāhab-ud-dunyā-wad-dīn Mahmūd Shāh, the son of Muhammad Shāh, the son of Humāyūn Shāh, the son of Ahmad Shāh, the son of Muhammad Shāh Bahmanī, and concludes with a prayer for the endurance of his rule. Major Haig considers the genealogy given above as inaccurate. In the first place it omits from his pedigree the name of Alāuddīn Ahmad Shāh II, for the Ahmad Shāh mentioned is evidently intended for Shāhabuddīn Ahmad Shāh I, father of Alāuddīn, and in the second place it errs in making Ahmad I the son of Muhammad Shāh the fifth king of the dynasty.

The gun inscription states that it was cast when the Dakhuīs ruled, and that Altūbaig, the slave of the Imperial Court, having arrived at Narnālā in the month of Jamādi-ul-Awwal of the Hijri year 1091 (A. D. 1680), mounted it on the knoll, which nobody did, although the gun had been captured 150 years ago. It is evident that Altūbaig was proud of his achievement. The gun, according to the inscription, was captured in A. H. 941 (A. D. 1534-5). This cannot have been the date of its capture by the Mughals, for Akbar, who was the first of that dynasty to invade Berār, did not ascend the throne till 1556.

The masjid inscription records the date of a visit by the Nawāb Khurshedjāh, son-in-law of Afzul-uddaulah Bādshāh in the Hijri year 1291 (A. D. 1874), and is of no historical importance.

(*Epigraphia Indo-Moslemica*, 1907-08, page 12 ff., and Haig's *Historic Landmarks of the Deccan*, page 153 ff.)

(182) BARSĪ-TAKLĪ SANSKRIT INSCRIPTION.

(*In situ*.)

Bārsī Taklī is 12 miles south-east of Akolā. In the temple of Bhavānī there is a long Sanskrit inscription which is very much damaged as half of the stone has peeled off vertically. It is dated on Thursday the 7th of the bright half of Vaiśākha month in the Pushya *nakshatra* in the Śaka year 1098 (A. D. 1176), which is apparently the date

of the construction of the temple. The date is wrong in one detail. The *saptami* did not fall on a Thursday but on Saturday.

In line 3 the son of Mālugindeva and in line 6 king Hemādrīdeva are referred to, and further on the Tekkali *rājadhānī*¹ (capital) is mentioned which is stated to have been made a sacred city like Vānārasī (Benares) by the pious acts of somebody whose name is lost. Some peculiar names are mentioned, such as Dāyama and Bhillama, whose son was Pālama, and his son Māila. Other names followed, but they are irretrievably lost. Mālugi, Hemādrī and Bhillama are well-known historical names. Mālugi was one of the Yādava kings of Deogiri, son of Seunachandra, whose date is known to be 1069 A. D. Mālugi's son was Amara-gaṅga, who, from the context of our inscription, appears to have been defeated by somebody. Many kings in the Yādava line bore the name of Bhillama, but ours was probably Mālugi's grandson whose reign is placed in 1187—1191 A. D. He was the first paramount sovereign of his family, and the first to adopt the title of *Pratāpa Chakravartin*. But his descendants and successors, as known from other records, did not bear the names which our inscription discloses. It seems therefore that the kings of our inscription belonged to a collateral branch of the same family who enjoyed appanages from the paramount king, and made Tekkali their residence which they called their *rājadhānī*. Tekkali is no doubt the present (Bārsī) Tākālī, where the inscription exists.

(Cousens' *Progress Report*, 1902, page 2, and *Epigraphia Indo-Moslemica*, 1907-08, page 21.)

B.--UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(183) PĀTUR INSCRIPTIONS.

(*In situ*.)

Pātur (Shaikh Bābu) is a village 20 miles south of Akolā. The inscriptions over the gates of this small town are now illegible. The inscription cut on a slab above the

¹ Tekkali *rājadhānī* *svadharmma durgam kalau yuge* | *Vānārasī*
kṛitā tena vimalaiḥ sucharitrakaiḥ ||

arch of the outer gate of the shrine of Shaikh Bābu, records that the building was erected in A. H. 1015 (A. D. 1606-07) in the time of Khān-i-Khānān, the son of Bairam Khān. In the interior of the shrine the chronogram gives the date of the saint's death as A. H. 791 (A. D. 1388).

It is said that there was formerly a Sanskrit inscription cut on the rock above the two small caves in the hill near the town, but the portion of the rock which bore the inscription fell away and is not traceable. There are, however, short inscriptions carved upon the pillars and architraves in very old letters which appear to be the names of pilgrim visitors

(*Epigraphia Indo-Moslemica*, 1907-08, page 19.)

(184) SIRPUR INSCRIPTION.

(*In situ.*)

Sirpur is 37 miles from Akolā. In the temple of Antariksha Pārśvanātha, belonging to the Digambara Jaina community, there is an abraded inscription in Sanskrit which seems to be dated in Samvat 1334 (A. D. 1406), but Mr. Cousens believes that the temple was built at least a hundred years earlier. The name of Antariksha Pārśvanātha with that of the builder of the temple Jagasimha also occurs in the record.

(Cousens' *Progress Report*, 1902, page 3, and *Epigraphia Indo-Moslemica*, 1907-08, page 21.)

(185) PINJAR TEMPLE INSCRIPTION.

(*In situ.*)

Pinjar is a village 22 miles from Akolā. It has a big Hemādpantī temple with a long inscription in Sanskrit in the Nandī shrine within its courtyard. It is almost illegible. In the last line but one the record is called

Kirtipraśasti, and is apparently an eulogy of the family which built the shrine. The characters belong to about the 12th or 13th Century A. D.

(186) BALAPUR INSCRIPTIONS.

(*In situ.*)

Bālāpur is 16 miles west of Akolā. The inscription over the principal gate of the outer fort at Bālāpur is not easily accessible, and is so weather-beaten that it would probably be illegible even if it could be examined closely. According to the Berār Gazetteer, 1870, this inscription recorded the fact that the fort was completed in A. D. 1757 (A. H. 1170-71) by Ismail Khān, the first Nawab of Ellichpur under the Nizāms, but the Berār Gazetteer is not a safe guide in such matters. Major Haig thinks that the fort was either thoroughly repaired or completed about this time.

The inscription cut over the architrave of the Rauzah Masjid, adjoining which is the tomb of the Saint Maulavi Ma'sūm Shāh, records in bombastic verses that one Mirzā Amān, entitled Sher Baig, built the mosque as a memorial to his father in A. H. 1150 (A. D. 1737-38). The founder does not appear to have been a very notable person.

The inscription on the Jāgīrdār's haveli records that the Kādīrī gate was built in A. H. 1115 (A. D. 1703-04).

(*Epigraphia Indo-Moslemica*, 1907-08, page 18 ff., and Haig's *Historic Landmarks of the Deccan*, pages 178 and 179.)

(187) PANCHGAWHAN INSCRIPTIONS.¹

(*In situ.*)

Panchgawhān is a village in Akoṭ taluka, about 16 miles from Akoṭ. It really consists of six villages with separate officers, but, according to tradition, there were once

¹ The notices of these inscriptions are based on the copies furnished by the Tahsildār of Akoṭ, and may be taken for what they are worth.

only five, whence the name. There are a number of tombs here with Persian inscriptions, the principal one being that of a saint Mīr Muhammad Yūsuf Neknām. He and his four sons were military officers. Neknām's own tomb records that during the reign of Jahangir he and his relatives had fought with the rebels in the Deccan. He fell in a battle on the 19th Saffar, dying in A. H. 1025 (A. D. 1616), as did his son Mīr Muhammad Husain who was a Fouzdār and Kilādār in the service of the Mughal Emperor, as recorded on his tomb. The same year fell his brother Mīr Faridūn Husain in the battle of Kirkee on the 25th Muharram, that is, less than a month before the death of his father and brother. The other two sons of Neknām were Mīr Shāh Husain and Mīr Sharfuddīn Husain. The former had predeceased his father in A. H. 1019 (A. D. 1610). His tomb is silent about his merits which were perhaps non-existent. Sharfuddīn's tomb states that he had the title of Himmat Khān and that he died in the fort of Fatabābād *alias* Kañjdihāro, where he was appointed to serve by the Emperor Shāh Jahān. He died on the 22nd of Saffar in A. H. 1047 (A. D. 1637). Dated in the very year is a record on a mosque in which it is stated that it was built by Himmat Khān. It therefore appears that Sharfuddīn died in the same year he built the mosque.

There is another tomb with an inscription giving the date of the death of one Abedā Bibī, a relative of Neknām. The date is not very clear.

There are 2 more tombs here, in one of which Miyān Bulāg Bek, a resident of Shāh Jahānābād, is interred. The inscription on the tomb relates that he was appointed Fouzdār in the reign of Jahāndār Shāh. The date of the death has not been clearly made out. The record on the second tomb is altogether illegible.

(188) MANGRUL INSCRIPTIONS.

(*In situ.*)

Mangrūl is 39 miles from Akolā. The Dargāh inscription records the construction of the *Idgāh* by Shaikh Abdul Wāhed in the reign of King Muhammad Shāh in A. H. 1146 (A. D. 1733). The *Jāgirdār* at that time was Nawāb Nizām-ul-mulk Asafjāh.

The Sipi Mahal inscription is a somewhat peculiar record. It states:—"By the favour of the king I became a resident of the holy Mangrūl, with the title of Nawāb Fatah-Jang-Khān, in the month of Ramzān in A. H. 1035 (A. D. 1626) after coming from Afghānistān."

(189) AKOT INSCRIPTIONS.

(In situ.)

Akot is 28 miles north of Akolā. There are 2 Persian inscriptions here, one on the Jāmi Masjid and the other on Mir Nazar Khusro's mausoleum. The former recites that during the reign of Alamgir (Aurangzeb), who surpassed the ocean in generosity, a Muhammad Ashraf destroyed a temple and built a mosque in its place in A. H. 1078 (A. D. 1667). The inscription on Khusro's mausoleum is of no importance. In a Hindu temple there is a small record in Devanāgarī characters which is illegible.

BULDANA DISTRICT.

A.—IMPORTANT INSCRIPTIONS.

(190) AMARAPUR STONE INSCRIPTION.

Amarāpur is 28 miles from Bulḍānā. A Sanskrit inscription in the temple of Bhavānī records in 8 lines something which is not very clear, but it refers to the reign of Śrīmat Pratāpa Chakravartī Siṃghadeva, and is dated in the Śaka year 1133 bearing the name Prajāpati,¹ corresponding to 1211 A. D. It also gives the name of the village as Anvarāpura, where the temple was built by one Paduman Sethī. Anvarāpura of the record is certainly the present Amarāpura. Siṃghadeva was one of the most powerful of the Yādava sovereigns of Deogiri (Daulatābād). Some 50 records of this king are known, which state that he defeated Jajalladeva, Ballāla the Hoysala, and Bhoja of Kolhāpur whose kingdom he annexed, and that he humbled the sovereign of Mālava and won other victories. The records give him the full paramount epithets, styling him Pratāpa Chakravartin as in our record. In other parts of the Nizām's Dominions five other inscriptions of this king are known to exist, that at Ingali being the earliest of all as it is dated in the Śaka year 1132, corresponding to 1210 A. D., which, from other records, appears to be the first year of his reign.² The Amarāpur record is therefore second in chronological order and was engraved in the second year of his reign. It may be noted here that our inscription is very appropriately found in a Bhavānī temple, as Siṃghadeva was himself a worshipper of Bhavānī.³

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(191) MALKAPUR INSCRIPTIONS.

(*In situ.*)

Malkāpur is a station on the G. I. P. Railway. It is from here the road goes to Bulḍānā, which is 28

¹ The Samvat 1133 must be taken as expired, as the name Prajāpati was that of Śaka 1134 current. It is, however, customary to give the figure of the expired year and couple it with the cyclic name of the current year (see Sewell and Bālkrishṇa's *Indian Calendar*, page 70).

² Fleet's *Kanarese Dynasties, Bombay Gazetteer*, Volume I, Part II, page 522.

³ *Epigraphia Indica*, Volume III, page 111.

miles to the south. An inscription on the gate called Chandives records the date of its completion in A. H. 1142 (A. D. 1729), during the governorship of Muhammad Ma'ali Khān.

Another, partly in Marāṭhī and partly in Sanskrit, over the doorway of Rāma's temple, mentions a number of villages purchased for the maintenance of the temple and gives the date of its construction in the Śaka year 1722, named Raudra, corresponding to the Fasli year 1210 (A. D. 1800).

(*Epigraphia Indo-Moslemica*, 1907-08, page 20.)

(192) ROHANKHED INSCRIPTION.

(*In situ*.)

Rohankhed is 20 miles south of Malkāpur. An abraded inscription on the mosque there records that it was built by Khudāvand Khān in A. H. 990 (A. D. 1582). This Khudāvand Khān was an Abyssinian noble in the service of the Ahmadnagar kingdom at the end of the 10th Century of the Hijrī era, and took part in the battle of Rohankhed in 999 (A. D. 1590-91) and was beheaded as a traitor and a heretic. He is not to be confused with the Khudāvand Khān, also an Abyssinian, who was governor of the Province of Māhur or Southern Berār about a century earlier.

(*Epigraphia Indo-Moslemica*, 1907-08, page 20 ff.)

(193) SHAKARKHELDA OR FATAHKHELDA INSCRIPTION.

(*In situ*.)

Shakarkheldā, subsequently named as Fatakhkheldā by Asafjāh Nizām-ul-mulk after his victory over Mubārīk Khān in A. D. 1724, is 30 miles south of Buldānā. Over the entrance of the mosque there an inscription is cut giving the date of its construction in A. H. 989 (A. D. 1581).

(*Epigraphia Indo-Moslemica*, 1907-08, page 20.)

¹ See Haig's *Historic Landmarks of the Deccan*, page 162 ff.

(194) MEHKAR INSCRIPTIONS.

(In situ.)

Mehkar is 42 miles south-west of Buldānā. In the Bālājī's temple there is a broken Jaina statue with a short inscription dated in Samvat 1272 (A. D. 1215). The statue was dedicated by one Padmāvati, wife of Aśādhara. There is also a pilgrim record in old characters on a stone built into the floor of the temple.

Over the city gate called the Momin Darwāzā there is an Arabic inscription which is an extract from the Kurān (C. XXVI). The two last words of the text are utilized as a chronogram and give the date A. H. 894 (A. D. 1488). This is another instance of a walled town being repaired just before Fatah-ullah Imād-ul-mulk assumed the sovereignty of Berār.

(Epigraphia Indo-Moslemica, 1907-08, page 20.)

(195) SATGAON STATUE INSCRIPTION.

(In situ.)

Sātgaon is 10 miles south of Buldānā. On the pedestal of a Jaina idol of Parśvanātha there is an inscription dated in Śaka 1173 (A. D. 1251). The idol seems to have been dedicated by a Telugu Jaina named Gāmataiyā, son of Sethī (Cheṭṭī) Kaṇṭhataiyā.

(196) LONAR SANSKRIT INSCRIPTION.

(In situ.)

Lonār is 54 miles from Buldānā. The inscription here is recorded on a stone which is placed on the doorway of a small temple and is in a very inconvenient position for reading. The stone is also broken off. It is a long inscription, but no useful information could be extracted from it.

(197) TARAPUR DEVI TEMPLE INSCRIPTION.*(In situ.)*

Tārāpur is 8 miles from Buldānā. There are pilgrim records in 5 different places in the Devi's temple. They are of no consequence.

NOTE.—On the last day of the writer's special duty the Deputy Commissioner of Buldānā sent copies of 7 inscriptions, none of which is of any importance. Three are in Marāṭhī from Sindkhed, giving the names of the local Deshmukhs. One of them is dated in Saka 1633, or 1711 A. D. Out of four others said to exist in that village, one is completely effaced and three are untraceable. The Persian inscription at Jalgaon gives the date of the construction of a mosque in A. H. 1049, or A. D. 1639. Those at Chātodā and Lakhanwālā are modern and convey no useful information. Of the same type is the Sanskrit inscription on a Jaina statue in Jāmod. It is dated in Samvat 1896, or A. D. 1819.

YEOTMAL DISTRICT.

This district contains very few inscriptions. In the Kapileśvara Temple at Sātephāl and in the Rāmā's Temple at Wūn there are modern inscriptions in the present Devanāgarī characters. They are of no importance whatsoever.

BASTAR STATE.

A.—IMPORTANT INSCRIPTIONS.

(198) BARSUR TELUGU INSCRIPTION OF THE
TIME OF JAGDEKABHUSHANA.*(In situ.)*

Bārsūr is 55 miles west of Jagdalpur, the capital of Bastar State.

The inscription refers itself to the reign of Mahārāja Jagdekabhūṣaṇa of the Chhindaka family of the Nāga race and records that a feudatory chief (*mahamandalesvara*), Chamdrāditya Mahārāja, lord of Ammagāma, excavated at the capital town Bārasūru a tank which he called Chamdrāditya samudra, on whose bank he constructed a Śiva temple, naming it after himself as Chamdrādityeśvara shrine.

For the maintenance of the temple he made a grant of a village Govardhanāṇḍu which he had purchased from king Dhārāvarsha, another name, according to Mr. Krishna Śāstrī, of Jagdekabhūṣaṇa. The transaction was effected in the presence of the ruling king on Monday the 5th *tithi* of the bright half of the month Kārtika in the Śaka year 983, bearing the cyclic name Śarvarī. This regularly corresponds to Monday the 2nd October 1060 A. D.

Chamdrāditya claims descent from the Karikāla family who held sway over the Kāverī and had their capital at Orayuru. They belonged to the Kāśyapa *gotra* and to the Chola race and had a lion for their crest. These details are interesting and show that Chamdrāditya was connected with the ancient Cholas of the Cuddapah District, who probably invaded the Bastar country and left him or his ancestor in charge of the conquered dominion.

We know from other inscriptions that Kulottuṅga I (who ascended the throne in 1070 A. D.) attacked the Bastar country in his youth, and it is suggested that probably Chamdrāditya followed Kulottuṅga in his campaign and settled down in the newly conquered country as a subordinate to Dhārāvarsha. The pride of the victor could hardly have allowed his kith and kin to accept such a position, and it must have taken a long time for an

enemy's follower to settle himself as a Mahāmaṇḍalesvara of an aggrieved party, unless the terms of peace stipulated that the latter should accept a relative of the conqueror in that position.

The geographical places mentioned in the record remain unidentified as yet, except Bārasūru, which is certainly Bārsūr, where the inscription was found, and the well-known Kāveri (Cauvery) river in the South.

(*Madras Report on Epigraphy for 1908-09*, page 111 ff.)

(100) POTINAR TELUGU INSCRIPTION OF THE
TIME OF JAGDEKABHUSHANA.

(*Deposited at Bhairamgaḍh.*)

Poṭinār is a village close to Bhairamgaḍh which is about 70 miles west of Jagdalpur. The present inscription engraved on the four faces of a stone was removed to Jāṅglā village and thence to Bhairamgaḍh. It must have originally belonged to Bārsūr, as it is almost a duplicate of the Bārsūr Inscription (No. 198), and refers to the same affairs as recorded in that inscription, *viz.*, that a feudatory chief Chamdrāditya built a temple and a tank in Bārasūra and gave a grant for their support in the Śaka year 983. The points of difference are that in this case the village granted was Maṭṭināṇḍu and that the gift was to cover the expense of a garden also, named Chamdrāditya nandanavana, planted in the vicinity of the Siva temple. It is not quite clear why it was necessary to make a record separately for the two villages granted, when the transaction was executed on the same day before the same witnesses and written by the same person, unless they were meant to be kept in the villages to which they related for the information of the villagers as an authority to pay their rents to the manager of the temple instead of the king. It is possible that the Maṭṭināṇḍu¹ may be Poṭinār, where the inscription was originally found.

¹ The transformation from Maṭṭinār to Puṭṭinār or Poṭinār is an easy process in the mouth of the Gonds who now inhabit this country.

(200) BARSUR STONE INSCRIPTION OF GANGA-
MAHADEVI, WIFE OF SOMESVARADEVA*(Deposited in the Nāgpur Museum.)*

This inscription, which was originally brought from Bārsūr,¹ has been published in the *Epigraphia Indica* under the name of the Nāgpur Museum Inscription of Someśvara. It records that Gaṅgamahādevī, the chief queen of Someśvaradeva, gave a village named Keramaruka or Keramarka to two temples of Śiva built by her, on Sunday the 12th of the bright half of Phālguna, in the Śaka year 1130. The details of the date do not work out satisfactorily, and it was therefore held that Śaka Samvat 1131 expired was really intended, but a more probable theory is that the date was incorrectly put down as 1130 instead of 1030 for which year the details work out quite correctly. Its English equivalent is Sunday the 14th February 1109. Someśvaradeva was a Nāgavaṃśī king belonging to one of the branches of the Sinda family of Yelburgā. Their capital is mentioned as Bhogāvati which still remains unidentified. The village Keramarka granted in this record may be identified with Koḍmalnār close to Bārsūr.

(*Epigraphia Indica*, Volume III, page 164; *ibid.*, Volume IX, page 162; and *Madras Report on Epigraphy*, 1908-09, page 111 ff.)

(201) NARAYANPAL INSCRIPTION OF GUNDA
MAHADEVI.*(In situ.)*

Narāyanpāl is a village 23 miles north-west of Jagdalpur; and is situated on the bank of the Indrāvati river. The inscription found there records the grant of the village Nārāyanapura to the god Nārāyaṇa and some land near the Kharjuri tank to the god Lokeśvara. It is dated in the Śaka year 1033 on Wednesday the full-moon day of Kārtika month in the Khara Samvatsara, corresponding to the 18th October 1111 A. D. The donor was Guṇḍa

¹ See *Epigraphia Indica*, Volume IX, page 162.

Mahādevī, the chief queen of the Mahārāja Dhārāvarsha, the mother of Someśvaradeva and the grandmother of Kanharadeva who was then ruling after the death of his father. The dynasty claims to be Nāgavamśī of the Kāśyapa *gotra*, and to have a tiger with a calf as their crest and to be the lords of Bhogāvati. There can be little doubt that it was connected with the Sinda family of Yelburgā which had more than one branch. The Nārāyanapura of the inscription is certainly the present Narāyanpāl which still contains a temple of Nārāyaṇa.

(*Epigraphia Indica*, Volume IX, page 311 ff., and pages 161 and 162.)

(202) KURUSPAL STONE INSCRIPTION OF
SOMESVARADEVA.

(*Deposited at Jagdalpur.*)

Kuruspāl is a village 22 miles from Jagdalpur. A number of inscriptions have been found here of which the longest is the one under notice. It is much mutilated. However, there is still enough left to invest it with some importance. The inscription records the grant by king Someśvaradeva of a village whose name cannot be made out, but from the boundaries it appears that to its south was the Indranadī and to its east a village named Araṅgā, and to the west Kāpālīka. The *birudas* (titles) of the family to which Someśvara belonged correspond to those mentioned in the Narāyanpāl inscription¹ with a few variations. They state that the king belonged to the Nāgavamśa and to the Kāśyapa *gotra*. He had a tiger crest and snake banner and acquired the sovereignty of Chakrakūṭa through the favour of the Goddess Vindhyavāsini. His father was Dhārāvarsha, whose grandson was Kanharadeva. The record states that Someśvara killed the powerful king Madhurāntaka in battle, burnt Veṅgī, subjugated Bhadrappattana and Vajra, and took 6 lakhs and 96 villages of the Kośala country. The king Madhurāntaka is apparently identical with the king mentioned in the Rājapura plates.² He was the king of Chakrakūṭa of which Someśvara

¹ *Epigraphia Indica*, Volume IX, page 311. ² *Ibid*, page 174.

claimed to be the hereditary ruler. Apparently they belonged to the same family or branches of the same family and were rivals of each other. Veṅgi was the name of the country between the Godāvari and the Krishṇā, and our inscription mentions the name of Virachoda, who, as we know from other sources, was the viceroy of this country appointed by his father. The Veṅgi and the Chakrakūṭa (Bastar) kings appear to have always been in feud with each other and to have burnt each other's towns when opportunity offered itself. As regards the taking of 6 lakhs of Kośala villages, there is no doubt it is an exaggeration. The Kośala referred to in the record must be taken as Mahākośala or Chhattisgarh country, and it is very unlikely that it ever contained so many villages. Even if it did, there is nothing to justify the boast that Someśvara ever became the king of that country. It is possible that he may have raided a part of Kośala and may have held it in his possession until driven out again. This surmise seems to be supported by Jajalladeva's inscription¹ of 1114 A. D., in which it is recorded that he seized in battle one Someśvara after having slain an immense army. Apparently the Someśvara referred to in Jajalladeva's eulogy is the same as that of this inscription. We know from the Bārsūr inscription² that Someśvara was living in 1108 A. D. and that he had died when the Narāyanpāl inscription³ was recorded in 1111 A. D. Jajalla was king of Ratanpur, the capital of Kośala country, and Ratanpur finds a mention among Someśvara's rivals. The other rivals were kings of Udra (Orissa), Lāñji (in Balaghat), Lemnā (probably Lavana in Raipur District), Veṅgi (on the other side of the Godāvari), Vajra (Wairāgaḍh in Chāṇḍā) and Bhadrappattana (Bhāṇḍak in Chāṇḍā).

(*Epigraphia Indica*, Volume X, page 25 ff.)

**(208) KURUSPAL INSCRIPTION OF SOMESVARADEVA
OF SAKA YEAR 1019.** ✓

(*Deposited at Jagdalpur.*)

The inscription is much mutilated, but the object of the record appears to be a dedication of a lamp to the god Lokeśvara. Apparently a subscription of 11 *gadyāṇaka*

¹ *Epigraphia Indica*, Volume I, page 38.

² *Ibid.*, Volume IX, page 169 ff.

³ *Ibid.*, Volume IX, page 161 ff.

coins was raised by the village people for that purpose. The dedication was made in the Śaka year 1019 during the reign of Someśvaradeva, who belonged to the Nāgavamśi race. He is said to have been the sun to the lotus of the Chhinda family and the lord of Bhogāvati.

(*Epigraphia Indica*, Volume X, pages 37 and 38.)

(204) KURUSPAL TANK SLAB OF DHARANA
MAHADEVĪ.

✓

(*In situ.*)

The inscription, which is built in one of the steps of a tank in Kuruspāl, records the grant of land situated near Kalamba village to god Kāmeśvara (Śiva) by the queen Dhārana Mahādevī during the reign of the Nāgavamśi king Someśvaradeva. The record seems to be dated in the Saumya Samvatsara which fell in Śaka 991, or 1069 A. D. A number of witnesses from Temarā and Nārāyanapura are mentioned. Both these villages adjoin Kuruspāl; the former still retains its name as it was, but the latter has now changed to Nārāyanpāl.

(*Epigraphia Indica*, Volume X, page 31 ff., and Volume IX, page 163.)

(205) KURUSPAL FRAGMENTARY STONE
INSCRIPTION.

(*In situ.*)

This inscription, like the tank slab at Kuruspāl, records the grant of land situated near Kalemva, to god Kāmeśvara by Dhārana Mahādevī, the queen of Someśvaradeva. The Kalemva of this record is apparently the same as Kalamba of the tank slab. The inscription is undated. It apparently belongs to the same period as the tank slab, i. e., 1069 A. D.

(*Epigraphia Indica*, Volume X, page 35 ff.)

(206) GADIA TELUGU INSCRIPTION OF SOMESVARA-DEVA.*(In situ.)*

Gadiā is 20 miles from Jagdalpur. The inscription is much effaced. It refers to the Nāgavaṃśī king Someśvara-deva, and is dated in the Śaka year 1019 (A. D. 1097). It seems to record a grant to a temple, and in the end refers to the continuation of dancing girls there.

(207) RAJAPURA PLATES OF MADHURANTAKADEVA.*(With the Rāja of Bastar.)*

Rājapura is a village 22 miles north-west of Jagdalpur. The inscription refers itself to the king Madhurāntakadeva of the Chhindaka family of the Nāga race. It records the grant of Rājapura village, situated in the Bhramarakoṭya *mandala*, apparently as a compensation for supplying victims for human sacrifices. The inscription is dated in the (Śaka) year 987 in the Parābhava Samvatsara on Wednesday of the bright fortnight of Kārtika. Although the *tithi* is not given, Dr. Kielhorn has been able to find out from other details that it was third, and that the date regularly corresponds to Wednesday the 5th October 1065 A. D. ✓

Bhramarakoṭya *mandala* is apparently an alternative name of Chakrakotya *mandala*, which is also mentioned in the present record in connection with the names of witnesses cited therein. Chakrakotya was the central portion of the Bastar State, and has been referred to in various records.

*(Epigraphia Indica, Volume IX, page 174 ff.)***(208) DANTEWARA PILLAR INSCRIPTION.***(In situ.)*

Dantewārā is 46 miles from Jagdalpur. There is a pillar here inscribed in Telugu characters, but a large portion of it has broken off. It apparently records a gift which was made on the 10th day of the dark fortnight of

Jyeshtha in the Saka year 1147 (corresponding to 13th June 1224 A. D.), during the reign of Jagdekabhūṣaṇa Mahārāja Narasimhadeva. This again does not mention the dynasty to which the king belonged, but at present there is nothing to show that he was other than a Nāgavaṁśī king.

(*Epigraphia Indica*, Volume X, page 40.)

(209) JATANPAL STONE INSCRIPTION OF THE SAKA
YEAR 1140.

(*Deposited at Jagdalpur.*)

Jaṭanpāl is a village 40 miles from Dantewārā in the Bastar State. The inscription records the grant of land by one Kāmā Nāyaka, a subordinate of a chief named Somarāju, under Mahārāja Narasimhadeva, in the Śaka year 1140, or A. D. 1218. In this year there was an eclipse of the sun and the month of Jyeshtha was intercalary. So it was doubly meritorious to make a gift in that year. Narasimhadeva of this inscription must certainly be the same as that of Dantewārā pillar inscription (No. 208).

(*Epigraphia Indica*, Volume X, page 40 ff.)

(210) SUNARPAL STONE INSCRIPTION OF
JAYASIMHADEVA.

(*In situ.*)

Sunārpāl is a village about 10 miles from Narāyanpāl. The inscription there records the grant of a village Adhakāḍa by the queen of Jayasimhadeva of the Nāgavaṁśa, who belonged to the Kāśyapa gotra and was the supreme lord of Bhogāvati, having the tiger with a calf as his crest. The record is undated and the village Adhakāḍa untraceable.

(*Epigraphia Indica*, Volume X, pages 35 and 36, and Volume IX, page 163.)

(211) TEMARA SATIS TONE INSCRIPTION OF THE
SAKA SAMVAT 1246.*(Now in Kuruspāl.)*

Temarā is a small village near Kuruspāl. The inscription records that at Temarā of the Sairāṭharāja-rāja in the Chakrakōṭa Province, during the reign of Hariśchandradeva, one of his officers' wives immolated herself on the death of her husband on Saturday the (12th) of the bright fortnight of Chaitra in the Śaka year 1246, named Rakṣāksha. Thus the record belongs to the year 1324 A. D., and shows that even in the 14th century the interior of the Bastar State went by the name of Chakra-kōṭa. The record does not show the dynasty to which Hariśchandradeva belonged, but apparently he was a descendant of the old Nāgavaṃśī kings.

(Epigraphia Indica, Volume X, pages 39 and 40.)(212) DANTEWARA TELUGU INSCRIPTION OF
THE SAKA YEAR 984.*(In situ.) ✓*

Some lines of this record are effaced and the king's name is lost. But he has all the *birudas* of the Nāgavaṃśī kings. The inscription records that the king, while encamped at Dattavādā (Dantewārā), purchased a village named Borigāma from a cultivator, and presented it to the god Bhairava to meet the expenses of offerings to him, on Thursday the 9th of Ashāḍha in the Śaka year 984, which regularly corresponds to Thursday the 28th June 1061 A. D., if we take the *tithi* to belong to the bright fortnight in the current Śaka year 984.

(213) DANTEWARA MASAKDEVI'S NOTIFICATION.

(In situ.)

This is an interesting inscription recording a notification to the general public by Māsakdevī, younger sister of the illustrious Rājabhūshaṇa Mahārāja, the crest jewel of

the Chhindaka family of the Nāga race. Parts of it are illegible, but enough is still left to indicate its purport. The notification runs as follows :—

“In view of the fact that every member of the agricultural classes has been troubled by the king's officers while collecting rents which have been exacted even before they were due, the elders of the 5 great assemblies and the agricultural classes, in meeting assembled, framed the following rules :—‘That in future those villages which at the time of the coronation of any king may be required to render service shall collect the taxes, &c., only from such residents as had been settled long there.’ Māsakdevī has therefore set up this pillar recording the rules to regulate the position of the several classes. They shall be traitors to the king and Māsakdevī who, living in Chakragoṭṭa, (will violate these rules).”

The Chakragoṭṭa of this record is a corruption of Chakrakūṭa, the old name of Central Bastar.

(214) ERRAKOT TELUGU INSCRIPTION.

(Deposited at Jagdalpur.)

Errakoṭ is 10 miles from Jagdalpur.

The record refers itself to a Nāgavamśi king, part of whose name is lost. It may have been Nripatibhūṣaṇa, as suggested by Mr. Kṛishṇa Śāstri. It is dated on Thursday the 3rd *tithi* of the bright fortnight of Vaiśākha in the Śaka year 945, bearing the cyclic name Rudhīroḍgāri. This regularly corresponds to Thursday the 25th April 1023 A. D. if we take 945 as expired. The cyclic name confirms this, as Rudhīroḍgāri corresponded to 946 current.

The object of the record is not clear as it is incomplete.

(215) DANTEWARA KAKTIYA INSCRIPTION.

(In situ.)

There are two slabs dated in the Vikrama Samvat 1760, or A. D. 1703, on the 3rd day of the Vaiśākha dark fortnight,

They record the pilgrimage of Rāja Dikpāladeva to the Danteśvarī shrine when 'so many thousands of buffaloes and goats were sacrificed that the waters of the Śamkhini river became red like *kusuma* flowers and remained so for 5 days.' The Kākatiyas are stated to be Sonuvāsis born of the Pāṇḍava Arjuna. The genealogy begins with Kākī Pratāparudra, who was king of Warangal. His brother Annamrāja was the first to come to Bastar, and the genealogy is continued to Dikapāladeva, nine successors being mentioned. The present Bastar family is the representative of the old Warangal family who, having been defeated by Musalmāns, fled to Bastar. Combining the information hitherto available, the following list of Kākatiya kings may be made up:—

I.—PREDECESSORS OF ANNAMADEVA, FROM PROFESSOR KIELHORN'S *SOUTHERN LIST*.

1. Durjaya.
2. Beṭa (Beṭmarāja) Tribhuvanamalla, son of 1.
3. Prola (Prolerāja, Proḍarāja) Jagatīkēśarin son of 2; made the Western Chālukya Tailapa-deva prisoner; defeated Govindarāja and Guṇḍa of Mantrakūṭa; conquered but re-instated Choḍodaya; put to flight Jagaddeva.
4. The *Mahamandalesvara* Rudradeva, son of 3; subdued Domma; conquered Mailligideva; burnt the city of Choḍodaya, A. D. 1163 [and 1186].
5. Mahādeva (Mādhava), brother of 4.
6. Ganapati (Gaṇapa), Chhālamattigaṇḍa, son of 5; defeated the Devagiri Yādava Siṃghaṇa, the kings of Chola, &c., A. D. [1199-1200 to 1260-61].
7. The *Mahamandalachakravartin* Pratāparudra of Ekaśilānagarī, *i. e.*, Warangal. His general Muppidi entered Kāñchī and installed Mānavīra as governor, A. D. 1316.

II.—SUCCESSORS OF ANNAMDEVA DOWN TO DIKPALA-DEVA, ACCORDING TO THE DANTEWARA INSCRIPTIONS.

1. Annamrāja, brother of Pratāparudra.
2. Hamīradeva.

3. Bhairava(Bhai Rāj)deva.
4. Purushottamadeva.
5. Jayasimhadeva.
6. Narasimhadeva; his queen Lachhamī-deī dug many tanks and planted gardens.
7. Jagadīśarāyadeva.
8. Vīranārāyaṇadeva.
9. Virasimhadeva, married Vadanakumārī, a Chandella princess.
10. Dīkpāladeva, married Ajabakumārī of the Chandellas, visited the Dantesvari temple in Samvat 1760, A. D. 1703.

III.—SUCCESSORS OF DIKPALADEVA DOWN TO THE PRESENT RULING CHIEF, ACCORDING TO RECORDS KEPT IN THE RĀJA'S FAMILY.

1. Rajpāladeva.
2. Dalapatideva.
3. Daryāodeva; his brother Ajmer Singh rebelled against him in Samvat 1836, A. D. 1779.
4. Mahipāladeva.
5. Bhūpāladeva.
6. Bhairamadeva.
7. Rudrapratāpadeva, the present Chief.

(*Epigraphia Indica*, Volume IX, page 165 ff., and Volume XII, page 242 ff.)

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(216) DONGAR INSCRIPTION OF DARYAODEVA.

(*In situ.*)

Dongar is 60 miles from Jagdalpur. There are two records of Daryāodeva, dated in Samvat 1835, or A.D. 1779. They both refer to the Rāja's visit in order to quell a local rebellion.

(*Epigraphia Indica*, Volume IX, page 166.)

(217) DONGAR INSCRIPTION OF BHAIRAMADEVA.*(In situ.)*

This is dated in Samvat 1928, or A. D. 1871, and records the *pattabhisheka* ceremony of Bhairamadeva, father of the present Bastar Chief.

(Epigraphia Indica, Volume IX, page 166.)

(218) BHAIRAMGADH INCOMPLETE TELUGU INSCRIPTION.*(In situ.)*

This is an incomplete inscription in 35 lines which give the usual *birudas* of the Nāgavamsī kings and introduce the Mahārāja Jagdekabhūshana (the worshipper of Mānikyadevi's feet) and his feudatory Raṁgayādeva, together with his son. Here the inscription breaks off, leaving us in the dark as to its object.

(219) BHAIRAMGADH SHORT TELUGU INSCRIPTION.*(In situ.)*

This inscription has 11 lines and is written in old colloquial Telugu which cannot be easily understood. It refers to a gift of land by one Raṁiraseli Siṁgamā Nedu.

(220) BHAIRAMGADH PILGRIM RECORD.*(In situ.)*

This is a record of his name by that ubiquitous Magardhaja Jogi 700, for which see No. 148.

(221) BARSUR NAGARI INSCRIPTIONS.

(In situ.)

There are three slabs, one of which contains the names of some goddesses such as Mahishāsūramardīnī, and another is a fragment which mentions (Ka)nṇaradeva. The third, on a statue of a warrior with the date Śaka 1242 (A. D. 1320), has two illegible names ending in *deva*.

(222) GADIA JUNGLE SLAB.

(In situ.)

This is a much damaged slab, lying in a jungle near Gadīā. The record on it is in Telugu characters. The name of the king reads as Rājabhūṣaṇa Someśvaradeva.

(223) TIRATHGADH INSCRIPTIONS.

(In situ.)

Tīrathgaḍh is 20 miles from Jagdalpur. There are two statues here, under both of which the name of Himmat-simha Dīwān is inscribed.

(224) NARAYANPAL FIELD INSCRIPTION.

(Deposited at Jagdalpur.)

This inscription was found in a field in Narāyanpāl and is fragmentary. It states that the land belongs to the temple of Rudreśvaradeva (Śiva), and whoever appropriates it shall go to hell.

(225) KURUSPAL MINOR INSCRIPTIONS.

(*In situ.*)

There are two small inscriptions which are fragmentary. One gives the name of a Nāyaka, and another the imprecatory portion of a lost record.

(226) CHAPKA SATI INSCRIPTIONS.

Chapkā, a village 35 miles from Jagadalspur, contains six Sati records of no importance.

(*Epigraphia Indica*, Volume IX, page 166.)

(227) BARSUR FIELD INSCRIPTION.

(*In situ.*)

The inscription has only two lines in Telugu characters, and is illegible.

KANKER STATE.

A.—IMPORTANT INSCRIPTIONS.

(228) KANKER STONE INSCRIPTION OF BHANUDEVA.

(In situ.)

Kānker is 80 miles from Raipur. The inscription is an eulogy of one Nāyaka Vāsudeva, the minister of king Bhānudeva of Kākaira (Kānker). It records the construction of three temples, a building (*purtobhadra*) with a gateway (*pratoli*) and two tanks. It is dated in the (Saka) year 1242, bearing the name Raudra on the 5th of the dark half of Jyeshtha, corresponding to Tuesday the 27th May, or Wednesday the 28th May, A D 1320. The record gives the genealogy of the minister for four generations, and that of his sovereign for seven generations, the latter being as follows:—Simharāja, Vyāghra, Vopadeva, Krishna, Jaitarāja, Somachandra and Bhānudeva. They are stated to have belonged to the Lunar dynasty, the same to which the present Chief of Kānker belongs.

(*Epigraphia Indica*, Volume IX, page 123; *Asiatic Researches*, Volume XV, page 505; and Cunningham's *Archaeological Reports*, Volume VII, page 147)

(229) KANKER PLATES OF PAMPARAJA OF

✓ (KALACHURI) SAMVAT 965.

(In the possession of the Mahārājādhirāja of Kānker.)

The record refers to the Mahāmaṇḍlika Pamparāja of the Lunar lineage. It is a State document conferring a village Jaiparā Vanikoṭṭa on the village priest, together with another village named Chikhali. It was issued from the Kākaira (Kānker) residence, and the transaction was executed in the presence of his queen Lakshmīdevi and prince Vopadeva, and is dated on Monday the 10th of the dark half of Bhādrapada in the *mṛiga* lunar mansion in the (Kalachuri) Samvat 965, which regularly corresponds to Monday the 12th August 1213. The village Jaiparā is the modern Jeprā, 15 miles north of Kānker, and Chikhali is about 21 miles in the same direction.

(*Epigraphia Indica*, Volume IX, page 166 ff.)

(230) KANKER PLATES OF PAMPARAJA OF
(KALACHURI) SAMVAT 966

(*In the possession of the Chief of Kānker.*)

This inscription refers to the same king Pamparāja of the Lunar race as No. 229, but it gives the names of his two predecessors, Somarājadeva and Vopadeva. It was issued from his residence at Pāḍi, and records the grant of the village Kogarā to the village priest Lakshmīdhara-Sarman, the author of *Uddyota*, to whom the village Anḍali had been previously granted by Vopadeva. The grant was made on the occasion of a solar eclipse in the (Kalachuri) Samvat 966, named Isvara, in the month of Kārtika on Sunday, when the moon was in the *Chitrā nakshatra*. This regularly corresponds to Sunday the 5th October A. D. 1214.

Of the localities mentioned, Kogarā is what is now known as Deo Kōṅgerā, 8 miles south-east of Kānker, and Anḍali is apparently the present Anḍūi or Añjñi, 10 miles east of Kānker. Pāḍi remains unidentified as yet.

(*Epigraphia Indica*, Volume IX, page 165 ff.)

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE
INSCRIPTIONS.

(231) KANKER ROCK INSCRIPTION.

(*In situ.*)

The inscription refers to the reign of the Kānker Chief Chandrasenadeva and mentions a village Jogikāsā which was granted for some purpose which is not clear. Apparently it was given to meet the expenses for betel-leaves, &c. There is no village as Jogikāsā in the Kānker State.

KHAIRAGARH STATE.**(232) DEWARBIJA MAGARDHAJA RECORD.**

This State possesses very few inscriptions. There used to be an old record on the top of the Dongargadh hill, but it is now untraceable. A Persian inscription said to have been sent to the Nagpur Museum is also missing. At Dewarbija there is a big *lingam* of black stone on which the name of Magardhaja Jogī is inscribed.

KAWARDHA STATE.

A.—IMPORTANT INSCRIPTIONS.

(233) BORAMDEO TEMPLE INSCRIPTIONS.

(*In situ.*)

Near the village Chhaprī, 11 miles east of Kawardhā, there is an old temple of Vishṇu, popularly known as Boramdeo, on account of Gonds having utilized it as a shrine of their god when they were ascendant. The oldest inscription here is on the pedestal of a large figure of a bearded man sitting with joined hands, which General Cunningham considered to be the Rāja's religious adviser. There are four records on it. The first gives a number of names apparently of the temple builder's religious advisers. In the second inscription the names of his wife, sons and daughters are given. In the third the date is given as 840, during the reign of Gopāladeva, and the fourth gives the names of masons.

The year apparently belongs to the Kalachuri era, and is thus equivalent to 1088 A. D. Gopāladeva was evidently a local chief under the sovereignty of the Ratanpur kings. He may be identical with Gopāladeva of the Pujārīpālī inscription. The principal image of the temple is that of Lakṣmī Nārāyaṇa, on the pedestal of which the name of that ubiquitous Jogī Magaradhvaja with the figure 700 is inscribed. On the wall of the temple there is a modern inscription of the Samvat year 1608 (A. D. 1551), which was originally read as 160, equivalent to A. D. 103, and was quoted as a proof of the antiquity of Gond rule in Chhattisgarh.

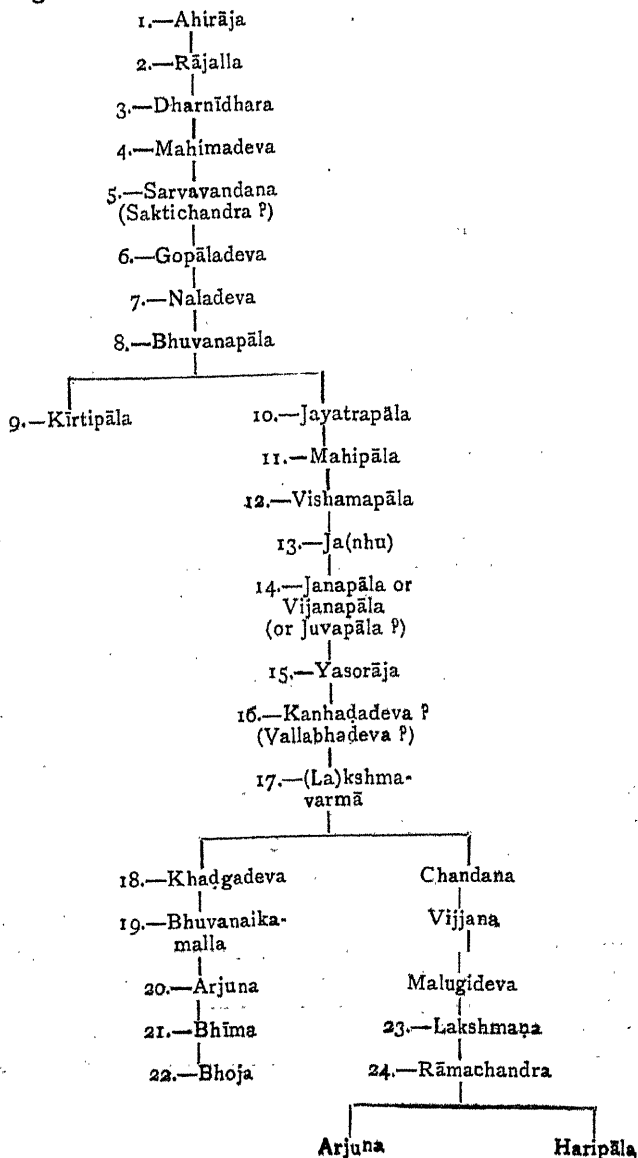
(Cunningham's *Archæological Reports*, Volume XVIII, page 42.)

(234) MANDAVA MAHAL INSCRIPTION AT CHAURA.

(*In situ.*)

Chaurā is a village about 11 miles from Kawardhā. In a temple known as Maṇḍavā Mahal there is a long inscription on a slab containing 37 lines, which records the construction of a Śiva temple by king. Rāmachandra, born of the Phaṇi or Nāgavaṁśa, and married to Ambikādevi of the Haihaya lineage. It gives the legend of the origin of the Nāgavaṁśa, somewhat resembling that of the Haihaya-vaṁśa, who claim a serpent and a mare to be their original ancestors. Our record relates that a serpent got enamoured of Mithilā, the beautiful daughter of the sage Jātukarṇa.

He therefore assumed human form and had intercourse with her. Their issue was Ahirāja, who, having conquered the neighbouring chiefs, set himself up as a king. The kings who followed him are shown in the genealogical table given below :—



It would appear that the succession deflected twice from the direct line. For nine generations up to Kirtipāla it went in a direct line. The 10th king Jayatrapāla was a brother of Kirtipāla, who apparently had no son to succeed him. Twelve descendants of Jayatrapāla succeeded one after the other, the last king Bhoja being succeeded by Lakshmaṇa, a great-grandson of his great-great-grand-uncle. Lakshmaṇa's son was Rāmachandra, the 20th descendant from the original ancestor Ahirāja.

The inscription is dated in Vikrama Śaka 1406, bearing the name Jaya, which makes it clear that the year intended was that of the Vikrama era, as the cyclic year Jaya was current in Vikrama Samvat 1406 (A. D. 1349). This record shows that Kawardhā and the neighbouring country were under the sway of the Nāgavamśī kings for a period of about 500 years, commencing from the beginning of the 9th Century A. D., a little before the advent of the Kalachuris or Haihayas to Chhattisgarh. Apparently the Nāgavamśīs became the feudatories of the Kalachuris and continued to rule under their protection for a long time. Amongst the kings of this dynasty we find two names Gopāladeva (6) and Yaśorāja (15) with which we are familiar from other inscriptions found in this locality. Gopāladeva's name occurs in the Boramdeo temple, about a mile away from our inscription slab. It is dated in the Kalachuri year 840, or A. D. 1088, while at Sahaspur, only 21 miles away from Chaurā, there is a record of Yaśorāja, dated in the Kalachuri year 934, or A. D. 1182. These kings must evidently belong to the dynasty which our record describes. Between Gopāladeva and Yaśorāja there was an interval of only 94 years according to the dates of their inscriptions, but our record gives eight intervening generations, giving an average of less than 12 years to a generation. This throws a doubt on the accuracy of the genealogy, to swell which it is possible a number of fictitious names may have been inserted.

The geographical names mentioned in the record are Chavarāpura, the Śamkarī river, Rājapura and Kumbhipurī. Chavarāpura, to the east of which the temple was built, is undoubtedly the village Chaurā, within whose limits the temple still lies, and Śamkarī is the Śankarī river which is about a quarter of a mile away. Rājapura was a village

granted for the supply of offerings to the god, and may be identified with a village of the same name three miles from Chaurā. Kumbhīpurī is not traceable. It was given at the same time as an *agrahāra* to a Brāhman named Maheśa. The record which is in verse, was composed by a Dakshinī Brāhman Viṭṭhala, which seems to account for the curious way in which he has indicated the era, calling it Vikrama Śaka; the last word Śaka used in this phrase is merely an equivalent of a year.

(235) KANKALI INSCRIPTIONS.

(*Two in situ and four in Kawardhā.*)

There is a temple of Kaṅkāli in a fort 20 miles north of Kawardhā, the nearest village being Boriā, three miles to the south-east. The inscribed sculptures of this place have been removed to Kawardhā, so that there remain only two records *in situ*, viz., the name of Magaradhvaḥa Jogi with his invariable figure 700 and that of Devadasa who appears to have been another pilgrim like Magaradhvaḥa.

• Of the four inscriptions removed to Kawardhā, two were Sati pillars which now support the *mandapa* of Rāma's temple there, while the other two, recorded on the pedestals of statues, are kept in the Būrhā Mahādeva temple near the new court-house. One of them is undated and gives no information beyond the name of Jasarāja. The other one is dated in what appears to be Samvat 945 or 915, and is engraved on the pedestal of a royal bearded figure who is seated with hands joined in devotional posture. It records the construction of a temple (*prāsāda*) for the salvation of her father by one Vāvo, daughter of Vāñchhā, the mother of the wise Pāṇḍu, son of Thākur Māṇḍu, the Prime Minister (*mahāmātya*) of the Mahārāṇaka Jasarājadeva. It appears that Māṇḍu and his wife had died and their daughter built a temple in the name of her parents. The sculpture has three figures, two of a couple with haloes behind them, and the third of a female without any such insignia. Apparently, the couple represents the parents and the simple female figure their devoted daughter.

General Cunningham read the date as 910 or 1110, which the inspection of the inscription does not confirm. The figures are badly formed, and they were once read as 849.¹

The chief Jasarājadeva is apparently the same as Yaśorāja of the Sahaspur inscription, which is dated in Samvat 934, or 1183 A. D., and the present reading of the date goes to establish the identification more closely than before. Jasarāja is described a Mahārāṇaka or feudatory chief, the nucleus of whose dominions was obviously the Kawardhā State. It seems possible that Yaśorāja or Jasarāja was a descendant of Gopāladeva of the Boramdeo temple inscription. The latter flourished a century earlier than the former.

(Cunningham's *Archæological Reports*, Volume XVII, page 44 ff.)

B.—UNIMPORTANT, INCOMPLETE OR ILLEGIBLE INSCRIPTIONS.

(236) KAWARDHA INSCRIPTIONS.

(*In situ.*)

In the temple of Rāma, on the Ujjiyār Sāgar tank, there are two inscribed pillars which are much worn. They appear to be Sati stones utilized as pillars to support the *mandapa* of the temple which was built only about a century ago from stones and materials brought from Boriā (or Kaṅkāli). One of the inscriptions is dated in Samvat 1414 on Monday the 12th of the bright fortnight of Mārgaśīrsha, corresponding to Monday the 5th December 1356 A. D., during the reign of Mahārāja Śrī Rāmadeva, and the other in Samvat 1422 on Monday the 13th of the bright half of Jyeshtha, corresponding to Monday the 13th May 1364 A. D. This stone records that the deceased Nāyaka Mahādeva had three wives, Metāi, Jaukhāi and Divamāi, of whom only Metāi committed Sati, and it was in her honour that the pillar was erected. The Hindu sentiment

would not allow a tombstone to be put up in a place of worship, but neither the builder of Rāma's temple nor the citizens of Kawardhā ever dreamt that these pillars contained records of this nature.

(237) SATI INSCRIPTIONS.

There are a number of Sati records in Chhaprī and Boriā. Two of these, belonging to Boriā, have been utilized as pillars in Rāma's temple at Kawardhā. They belong to the 14th Century A. D. To the same period belong the Sati pillars of Chhaprī, one of which is dated in Samvat 1430, or A. D. 1373, and another in Samvat 1445, or A. D. 1388.

(Cunningham's *Archæological Reports*, Volume XVII, page 41.)

SAKTI STATE.

(238) GUNJI STONE INSCRIPTION.

(In situ.)

Gunjī is 14 miles from Saktī. Near this village is a spring known as Damau Dahrā, and on a rock there this inscription in Pālī characters is incised. It consists of two parts, the first of which begins with salutation to Bhagāvat, and is dated on the 15th day of the 4th fortnight of Hemanta in the 5th regnal year of a king named Sṛī Kumāra Vāsanta, and contains the words Bhagavato Usubhatithi, the name of a *thera* Godachha and the name Vasīthi-puta. Can this last be the same Vasīthiputa mentioned in the Ajantā Cave inscription? This would take back our record to the first half of the second Century B. C., but it is ascribed to the first Century A. D. by Mr. D. R. Bhāndārkar. The second part of the inscription is dated on the second day of the 6th fortnight of Grishma in the 8th year of Kumāra Vāsanta's reign. Damau Dahrā is just a little solitary place like Rūpanāth, which has an Aśoka record, and a likely place which a few Buddhist monks may have selected for their residence.

(Cousens' *Progress Report*, 1904, page 54.)

1 Burgess' *Arch. Survey of Western India*, Volume IV, page 146.

SARANGARH STATE.

(239) SARANGADH PLATES OF MAHASUDEVA.

(In the possession of the Sārangadh Chief.)

This charter, as others¹ belonging to Mahāsudeva, was issued from Sarabhapura, and records the grant of a village Chullāṇḍaraka, situated in the *bhukti* or sub-division of Tūṇḍaraka, by the royal family, and assented to by the king. The inscription is exactly worded like other inscriptions of this king (see Nos. 122 and 123), and does not give any new information about the dynasty to which the king belonged. The capital Sarabhapura, from which the charters were issued, remains still unidentified. It is probable that it may be a new name imposed on Sirpur (old Śrīpura), when this dynasty ousted the later Guptas from there. It, however, failed to perpetuate the name, as its rule lasted for a short time.² Tūṇḍaraka is Tūṇḍra in the Balodā Bazār Tahsil of Raipur District, 35 miles west of Sārangadh, but Chullāṇḍaraka is not traceable.

(Epigraphia Indica, Volume IX, page 281; and Journal Bengal Asiatic Society, Volume XXXV, page 195 ff.)

(240) PUJARIPALI STONE INSCRIPTION OF GOPALADEVA.

(Deposited in the Raipur Museum.)

Pujārīpālī is a village 22 miles from Sārangadh, the head-quarters of a State of the same name.

The inscription is written in praise of the Vārāhī goddess locally known as *Barhādevī*, and almost every *sloka* mentions the name of her devotee Gopāla, who apparently built a temple to which the stone was affixed. In the 34th *sloka* the goddess is stated to have given him a boon that his prowess would be unparalleled. In *slokas* 38 to 40 a number of places are mentioned where the glory of Gopāla *vīra* was spread like that of the autumnal moon.

¹ See Fleet's *Gupta Inscriptions*, pages 197 and 192.

² *Epigraphia Indica*, Volume XI, page 186.

These are Kedāra (on the Himālayas), Prayāga (Allāhābād), Pushkara (in Rājputānā), Purushottama (Jagannāth Puri), Bhīmeśvara (in the Upper Godāvarī District), Narmadā, Gopālapura (apparently the village of that name on the bank of the Narmadā, near Tewar, close to Jubbulpore), Vārāṇasī (Benāres), Prabhāsa (Pabhosā, near Allāhābād), the junction near Gaṅgāsāgara (in Bengal), Śrīvairāgya-maṭha, Peḍarāgrāma (the head-quarters of the Peṇḍrā Zamīndārī in the Bilāspur District), and 2 or 3 other places which are illegible. All these are holy places of great celebrity, except Gopālapur and Peṇḍrā which appear to have been mentioned, because Gopāla had probably some connection with them. Apparently, he was the founder of Gopālapura, which was named after him, and Peṇḍrā was perhaps his birth-place. The inscription is undated, but is attributable to the 11th Century A. D. on palæographic grounds. A Gopāladeva is mentioned in the Boramdeo inscription noticed in Cunningham's *Archæological Reports*, Volume X, page 35 ff. Both Peṇḍrā and Pujārīpālī are so close to Kawardhā State in which Boramdeo is included that it is very possible that the two Gopālas are identical. Mr. D. R. Bhāṇḍārkar holds the same view on other grounds. (*Vide Cousens' Progress Report for 1904, page 51.*)

SARGUJA STATE.

(241) THE RAMGADH HILL CAVE INSCRIPTIONS.

(In situ.)

The Rāmgadh hill is about 32 miles from Ambikāpur, the capital of Sargujā State. There is a natural tunnel here known as Hathphor, near which there are two caves known as Sītā Bēngarā and Jogī Maḍhā on the side of what is locally known as Kāndā Ghuḍarī hill. In each of these caves there is an inscription in Pālī characters belonging to about the 2nd Century B. C.

A contribution on these inscriptions by Dr. Bloch to a German Journal has excited much interest among the orientlists, though, according to Dr. Burgess, the inference drawn is somewhat far fetched. He has discussed the matter fully in the *Indian Antiquary*,¹ from which the following quotation will show the nature of the controversy and enable the reader to form his own opinions:—

‘ Dr. Bloch of the Archæological Survey had recently visited these caves, and in a letter of 30th April 1904, published in the *Zeitschrift der Deut. Morgenland*, Bd. LVIII, S. 455, he reads the first line of the inscription in the larger cave as—*Adipayamti hadayam sabhāva-garukavayo*, and explains it as—*Ādipayanti hridayam svabhāvagurukavayah*: “The poets, by nature, worthy of honour, fire the heart.” From the inscription beginning thus, he infers that “we may surely expect a panegyric on the poetic art, and when such a hymn is met with on the wall of an artificial rock excavation, it can there be applicable only because the place served for presenting poetical compositions before a larger public. And the arrangement of the cave,” he adds, “is admirably adapted to this purpose. In a semi-circle, rising above on one another in terrace form, a row of seats are hewn out, which are again divided by radiating lines, quite in the style of the Greek theatre. From these seats a comfortable view was presented over a natural platform laid out below, which afforded room enough to

¹ Volume XXXIV, page 197 ff.

'erect a small stage. Naturally the amphitheatre is only
'in miniature: it might afford space for thirty spectators;
'but its arrangement on a classical model cannot be
'mistaken. Above the seats is a rectangular chamber with
'broad benches along the walls, where people evidently
'retired when the cold of winter nights made it unplea-
'sant to remain in the open air. At the entrance there
'are still deep holes in the floor into which the posts
'were fitted that supported the curtain by which the cold
'was shut out, and inside there was room enough for
'festive *nāch* party."

'Now this seems a somewhat extensive deduction
'to draw from the first line of an inscription and the
'ascent to this cave. Mr. Beglar's plan (*Arch. Sur.*
'*Ind. Rep.*, Vol. XIII, pl. x) and Mr. Ball's sketch
'of the approach show the vaulted entry, about 14 feet
'deep, opening to ten or twelve yards wide at the
'front, with stairs up at the sides and semi-circular steps
'or benches between; but the rock appears naturally to
'shelve away rather rapidly for placing a stage below;
'and inside the *raum genug für eine solenne 'nautch*
'party' is scarcely 5 feet between the wall and a
'bench 2 feet high, and would be cramped for any dance
'movement. We surely require more satisfactory evidence
'before we conclude that this approach was constructed
'as a Greek theatre for dramatic representations even on
'a small scale. Had this been so, we should naturally
'expect that such would be found not only in this solitary
'instance in remote Sarguja, but the other and better
'examples would certainly occur among the hundreds of
'rock excavations still fairly complete in Western India.
'Yet no trace of such has been found elsewhere.

'But much of the force of the deduction must depend
'on the accuracy of the reading of the inscription, which
'in May 1904 was read differently by A. M. Boyer¹
'as:—

*adipayamti hadayam sa[dha] va garaka [m]
vayo
eti tayan . . . dule vasantiyā hi sāvānubhute
kudas tatam evam alamga [tā].*

¹ Jour. Asiatique, XIeme Ser. Tom. III, page 478 ff.

'This would give a different sense, but the true reading will depend on the impression or photographs of the epigraphs. M. Boyer's transcription of the 'Jogimārā inscription runs:—

*Sutanukā nama | deva lasikyi |
iam kamayitha ha lu na seye
| Devadine nama | lupadakhe*

'and makes Davadi[n]na an "artist of statues" and "excellent among young people" and a lover of "Sutanuka 'the devadasi'".

'That some of the early caves may have been used for amusements is quite probable. In one of the 'Aurangabād Bauddha caves we have a *nāch* represented in the very shrine (*Arch. Sur. West. India*, Vol. III, pl. liv, fig. 5), and it may readily have occurred to modern visitors that such caves as Nos. 3 and 15 at Nāsik, the Uparkot Cave at Jūnāgaḍh, and others at Kuda Mahad,¹ &c., with seats round three sides of them, might have been so arranged with a view to theatrical, 'representations.' But these were not in the open air, like 'Greek theatres.

'And here I may incidentally remark that it seems as 'if we sometimes forget that all the numerous Vihāras (literally, 'pleasure-houses') may not have been occupied 'by monks. There must have been convents for the nuns, 'possibly some of them rich in wall frescoes, such as we 'see the remains of at Ajanta in which *nāchnis* and '*lenasobhikās* are not excluded. Something might 'perhaps be learnt on this matter from the management

¹ Conf. Cave Temple, plates iv, vi, xix, xxvi, &c.; *Arch. Sur. West. India*, Vol. IV, plates vii to x. May there not be some significance in the figures attending the dāgaba in the Gautami-putra Cave (No. III) at Nāsik being *females*, as also on the Jaina sculpture of a dāgaba from Mathurā discovered by the late Pandit Bhagwānlāl Indrajī?

² Since the above was written, Dr. Luders has directed attention to a review of Mr. V. A. Smith's *Early History of India*, by Professor Pischel in the *Deutsche Literaturzeitung* (4 März, 1905, 540 f.), where, after expressing serious doubt as to the alleged Greek influence on the Indian drama, he brings to notice a passage in the *Bhāratiyanāṭyasāstra* (ii. 20 f. and ii 69, Bombay ed., or ii 17 f. and ii. 84, ed Grasset), which both Bloch and Luders have overlooked—

Kāryah sailaguhā aro dvibhumir nāṭyamandapah
with which also the *Dasakumāracharita* agrees.

'and inmates of the monasteries and convents in Nepāl
'and Tibet: Baudddha moral conduct is not necessarily
'of a high order.'

(*Indian Antiquary*, Volume XXXIV, page 197 ff.;
Ibid., Volume II, page 243 ff.; *Journal Bengal
Asiatic Society*, Volume XVII, Part I, page 66 ff.;
Ibid., Volume XXXIV, Part II, page 23 ff.; Hunter's
Statistical Account of Bengal, Volume XVII,
page 236 ff.; Cunningham's *Archæological Reports*,
Volume XIII, page 31 ff.; and *Corpus Inscriptionum
Indicarum*, Volume I, page 33.)

CHANG BHAKAR STATE.

(242) HARCHAUKA INSCRIPTIONS.

(In situ.)

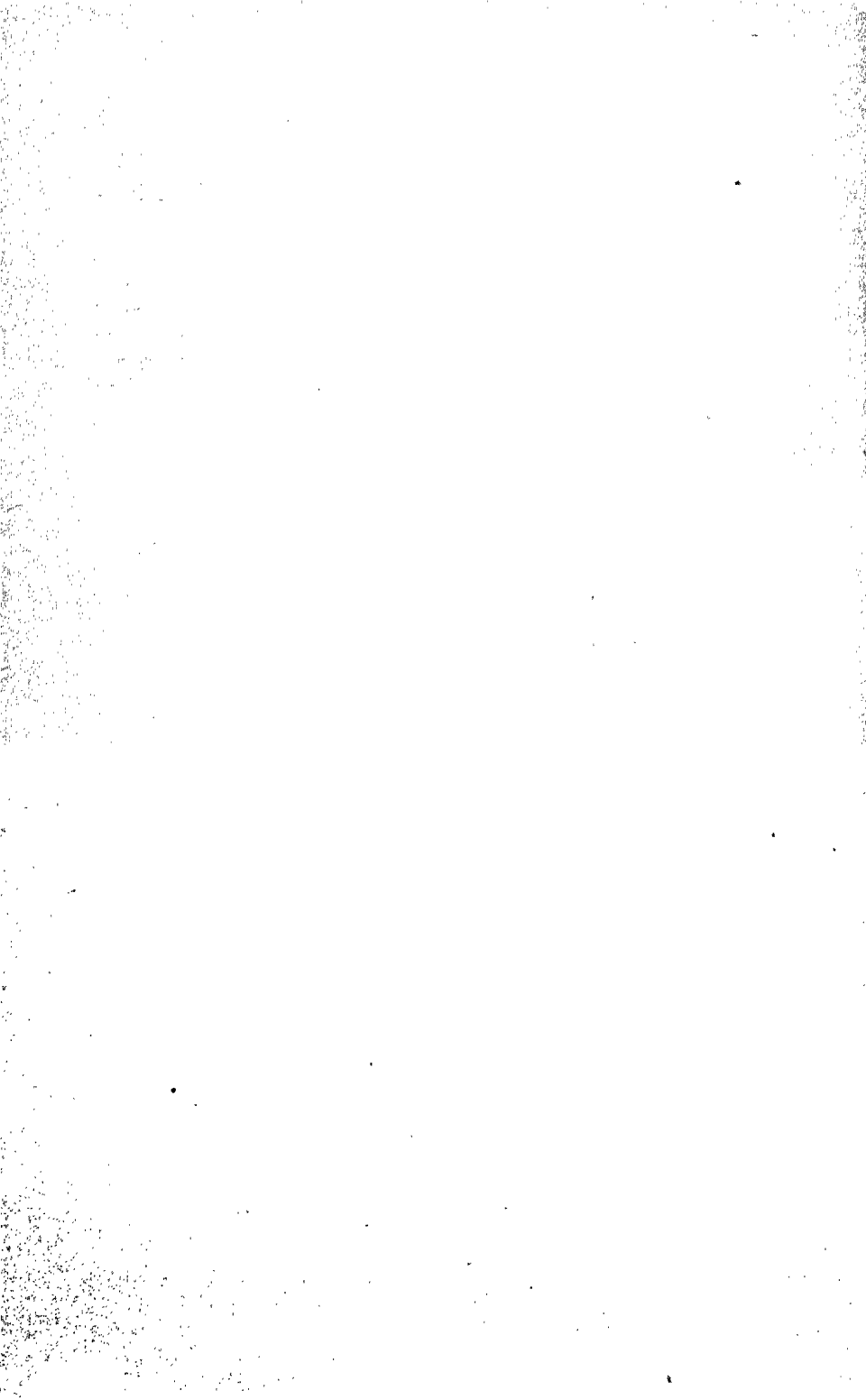
Harchaukā is 11 miles to the north of Bharatpur, the capital of the Chāṅg Bhakār State. Here on the bank of the Mawai river there are cave temples cut out of the rock with a number of gods and goddesses. Some pillars of the temple contain pilgrim records, 2 of which were carved by Karachulis or Kalachuris, and another by a Chauhān. The characters seem to belong to about the 12th Century A. D., but they may be older. They are nail-headed. The river Mawai forms the boundary between Chāṅg Bhakār and Rewah. The latter has a colony of Kalachuriā Rājputs, the remnants of the Kalachuris who once ruled at Ratanpur and Tripuri in the Jubbulpore District.

KOREA STATE.**(243) CHIRMIDHI INSCRIPTION.**

Chirmidhī is a village about 6 or 7 miles from Khar-gawān; the head-quarters of a Zamindārī in the Korea State. Dr. L. L. Fermor, of the Geological Survey, recently found an inscription which is much abraded. It records the construction of a temple of Sayambhū (Svayambhu = Brahṁā) and is dated Māgha Samvat 1407, Śaka 1272, corresponding to January 1351 A. D. It eulogises one Govinda Chūḍa Deva.

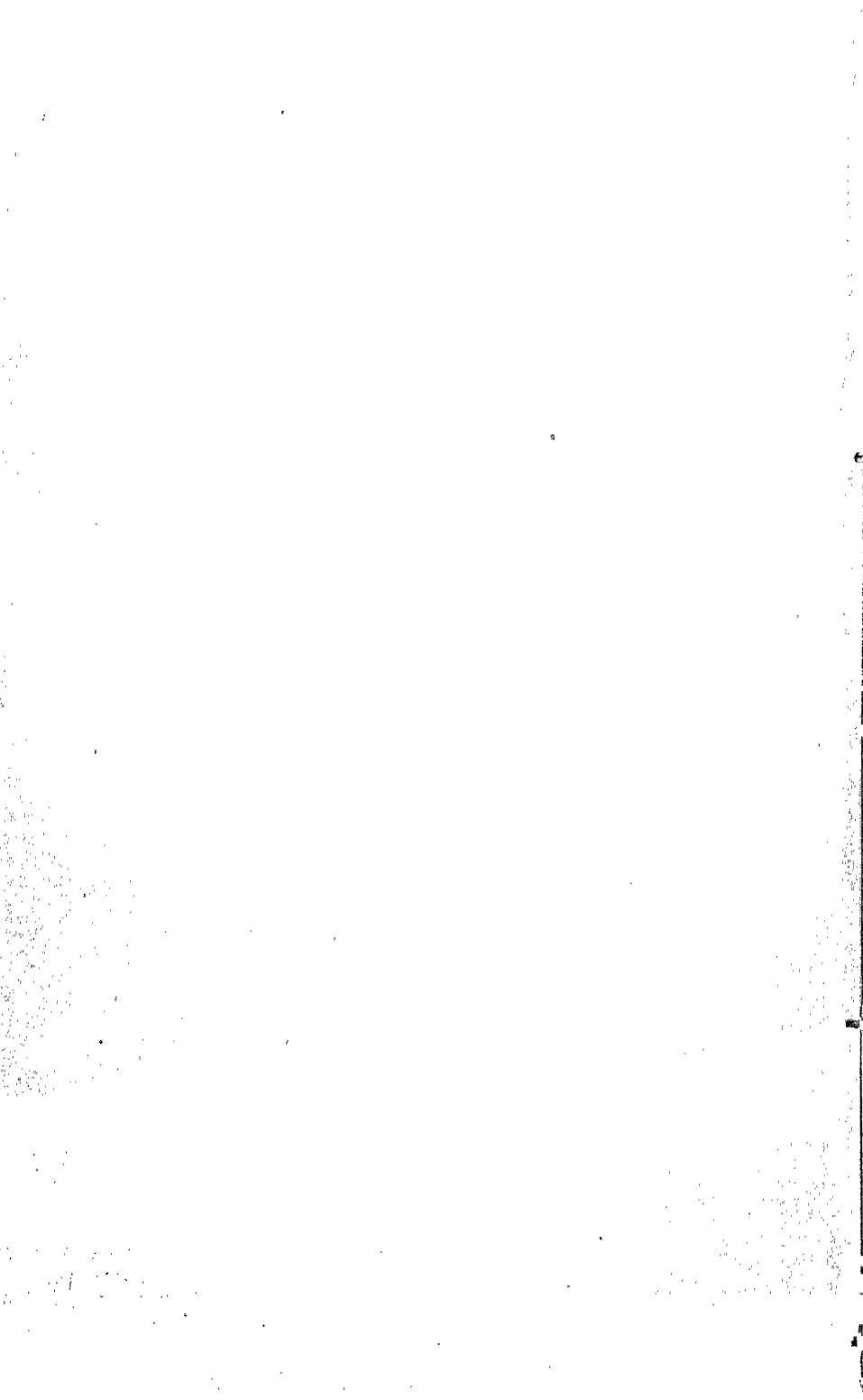
NANDGAON, CHHUIKHADAN, RAIGADH, UDALPUR AND JASHPUR STATES.

None of the above-named States is known to possess any inscriptions. In *mausās* Viśvanāthapālī and Bātal-dah of the Raigadh State there are primitive paintings on the rocks rudely representing men and animals in red ochre. These are locally known as inscriptions. They are believed to be of great antiquity.



APPENDIX I.

**INSCRIPTIONS ARRANGED ACCORDING TO
DYNASTIES IN CHRONOLOGICAL
ORDER.**



APPENDIX I.

*Inscriptions arranged according to Dynasties in
chronological order.*

Name of Inscription.	No.	Page.
PART I.—HINDUS, &c.		
The Mauryas.		
Rupnath Asoka's Edict' ...	25	20
Deotek Stone Inscription ...	12	14
The Early Guptas.		
Eran Stone Inscription of Samudragupta ...	52	42
Eran Stone Pillar Inscription of Budhagupta ...	53	42
Eran Small Boar Inscription ...	55	43
Eran Posthumous Stone Pillar Inscription of Goparāja... ..	56	44
The Hunas.		
Eran Stone Pillar Inscription of Toramāṇa ...	54	43
The Parivrajakas.		
Betūl Plates of Samkshobha ...	107	75
The Rajarshitulyakulas.		
Ārang Plate of Bhīmasena ...	116	83
The Uchchakalpa Maharajas.		
Kāritālāi Plates of the Mahārāja Jayanātha ...	27	21
The Somavamsis of Mahakosala, or the Late Guptas.		
Kharod Damaged Stone Inscription ...	149	113
Bhāndak Buddhist Inscription ...	11	13
Rājim Plates of Tivaradeva ...	118	86
Balodā Plates of Tivaradeva ...	117	85
Sirpur 'Gandhesvara Temple' Inscriptions of Siva- gupta. ...	119	86
Sirpur 'Lakshmaṇa Temple' Stone Inscription ...	120	88
Ārang Stone Inscription ...	129	101
Sirpur Surang Mound Stone Inscription ...	132	102
Sirpur River Gateway Inscription ...	133	102
The Sarabhapura Kings.		
Ārang Plates of Rāja Mahā Jayarāja* ...	121	96
Khariār Plates of Mahā Sudeva ...	123	97
Raipur Plates of Mahā Sudevarāja ...	122	96
Sārangaḍh Plates of Mahā Sudeva ...	239	169

Name of Inscription.	No.	Page.
The Vakatakas of Pravarapura.		
Siwanī (Seonī) Plates of the Mahārāja Pravarasena II.	78	37
Dudīā Plates of Pravarasena II	114	81
Chammaka Plates of Mahārāja Pravarasena II	174	125
Bālāghāt Plates of Prithvīsheṇa II	22	17
The Kalachuris of Tripuri.		
Kāritālī Stone Inscription of the reign of Chedi King Lakshmanarāja.	34	28
Bilahrī Stone Inscription of the rulers of Chedi	28	22
Bargaon Kalachuri Inscriptions	45	39
Benāres Copper-plate Inscription of Karṇadeva	35	29
Simrā Pavilion Inscription	47	40
Jabalpur Copper-plate of Yaśaḥkarṇadeva	29	24
Tewar Stone Inscription of Gayākarṇadeva of the (Chedi) year 902.	32	27
Bahūiband Jain Statue Inscription	40	37
Bherāghāt Stone Inscription of the Queen Alhanadevi.	30	25
Jabalpur Stone Prasasti of Jayasimhadeva of the Chedi year 926.	44	39
Tewar Stone Inscription of the reign of Jayasimhadeva.	37	32
Karanbel Stone Inscription of Jayasimhadeva	31	26
Gopālpur Stone Inscription of Vijayasimhadeva	33	28
Kūmbhi Copper-plates of Vijayasimhadeva	36	31
Bherāghāt Chaunsath Joginī Temple Inscriptions	38	32
The Haihayas of Mahakosala.		
<i>Ratanpur Branch.</i>		
Akaltarā Stone Inscription	143	109
Ratanpur Stone Inscription of Jājalladeva	140	106
Pāli Temple Inscriptions	148	112
Kugdā Fragmentary Inscription	157	119
Rājim Stone Inscription of Jagapāladeva	124	97
Seorinarāyan Statue Inscription	156	118
Ratanpur Fragmentary Inscription of Prithvideva II	163	121
Mahāmādupur Stone Inscription	146	111
Seorinarāyan Stone Inscription of the time of Jājalla- deva II.	144	110
Malhār Stone Inscription of Jājalladeva II	147	112
Kharod Stone Inscription of Ratnadeva III	142	107
Ratanpur Stone Inscription of Prithvideva III	141	107
Kothārī Fragmentary Inscription	159	119
Ratanpur 'Mahāmāyā Temple' Inscription of Vāha- rendra.	150	114
Kosgain Stone Inscription of Vāharendra	151	114
Akaltarā Fragmentary Stone Inscription	145	111

Name of Inscription.	No.	Page.
<i>Raipur Branch.</i>		
Rāmtek 'Lakshmaṇa Temple' Inscription ...	3	3
Rāyapura Stone Inscription of Brahmadeva ..	126	99
Khalāri Stone Inscription of the reign of Haribrahmadeva.	125	99
Āraṅg Plate of the Haihaya King Amarasimhadeva ...	127	100
The Rashtrakutas of Manpur.		
Undīkavātikā Grant of Abhimanyu ...	81	58
The Rashtrakutas of Malkhed.		
Tiwarikhed Plates of Nannarāja ...	108	76
Multāi Plates of Nannarāja ...	109	77
Deoli Plates of Krishṇa III ...	8	10
Nīlkanṭhī Stone Inscription ...	115	81
The Western Chalukyas of Kalyan.		
Sītābaldī Stone Inscription of the time of Vikramāditya VI.	2	2
The Sailavamsis.		
Ragholi Plates of Jayavardhana ...	23	18
The Nagvamsis of Chakrakotya.		
Errakoṭ Telugu Inscription ...	214	153
Bārsur Telugu Inscription of the time of Jagdeka-bhūṣhaṇa.	198	144
Ṭoṭinār Telugu Inscription of the time of Jagdeka-bhūṣhaṇa.	199	145
Bhairamgaḍh Incomplete Telugu Inscription ...	218	156
Dantewārā Telugu Inscription of the Saka year 984 ...	212	152
Dantewārā Māsakdevī's Notification ...	213	152
Gaḍiā Jungle Slab ...	222	157
Rājapura Plates of Madhurāntakadeva ...	207	150
Kuruspāl Tank Slab of Dhārāṇa Mahādevī ...	204	149
Kuruspāl Fragmentary Stone Inscription ...	205	149
Kuruspāl Inscription of Somesvaradeva of Saka year 1019.	203	148
Gaḍiā Telugu Inscription of Somesvaradeva ...	206	150
Bārsur Stone Inscription of Gaṅgamahādevī, wife of Somesvaradeva.	200	146
Narāyanpāl Inscription of Guṇḍa Mahādevī ...	201	146
Kuruspāl Stone Inscription of Somesvaradeva ...	202	147
Jaṭanpāl Stone Inscription of Saka year 1140 ...	209	151
Dantewārā Pillar Inscription ...	208	150
Bārsur Nāgari Inscription ...	221	157
Temarā Sati Stone Inscription of Saka year 1246 ...	211	152
Sunārpāl Stone Inscription of Jayasimhadeva ...	210	151

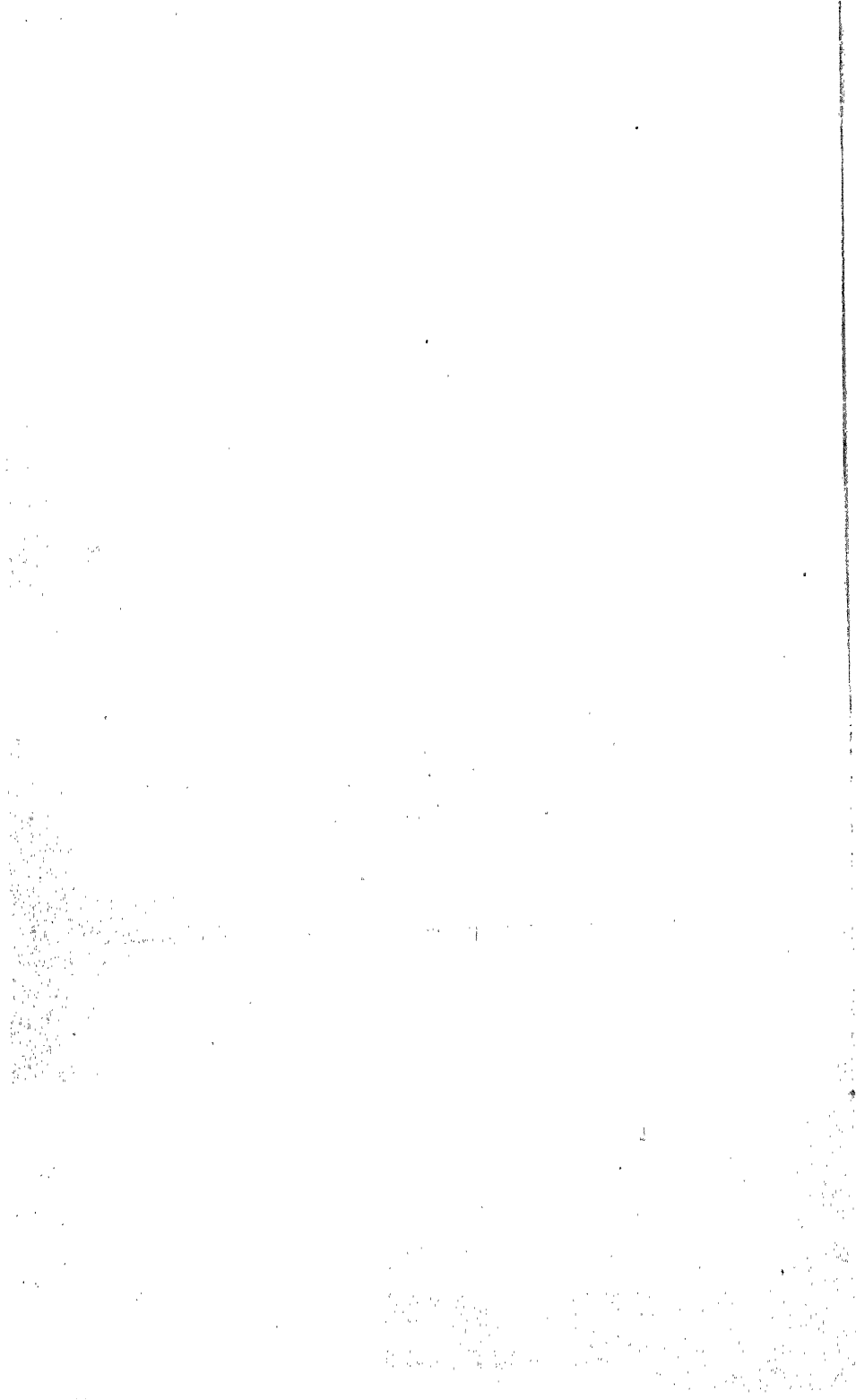
Name of Inscription.	No.	Page.
The Nagavamsis of Kawardha.		
Sahaspur Statue Inscription	168	123
Pujāripālī Stone Inscription of Gopāladeva	240	169
Boramdeo Temple Inscriptions	233	162
Mandavā Mahal Inscription at Chaurā	234	162
Kawardhā Inscriptions	236	166
The Pramaras of Malava.		
Māndhātā Copper-plates of Jayasimha of Dhārā	88	62
Nāgpur Stone Inscription of the rulers of Mālava	1	1
Harsauda Stone Inscription of Devapāladeva of Dhārā.	91	65
Māndhātā Plates of Devapāla	89	63
Rāhatgaḍh Stone Inscription of Jayasimhadeva	57	44
Māndhātā Plates of Jayavarman II	90	64
The Chiefs of Kakaira (Kanker).		
Gurur Stone Inscription	169	123
Deokūt Stone Inscription	137	104
Sihāwā Stone Inscription of Karṇarāja	128	101
Kānker Plates of Pamparāja of (Kalachuri) Samvat 965 ..	229	159
Kānker Plates of Pamparāja of (Kalachuri) Samvat 966 ..	230	160
Kānker Stone Inscription of Bhanudeva	228	159
Kānker Rock Inscription	231	160
The Kakatiyas of Bastar.		
Dantewārā Kākatiya Inscription	215	153
Doṅgar Inscription of Daryāodeva	216	155
Doṅgar Inscription of Bhairamadeva	217	156
The Yadavas of Deogiri.		
Bārsi Tākli Sanskrit Inscription	182	133
Amarāpur Stone Inscription of Simghaṇa	190	139
The Gonds.		
Amodā Sati Inscription	51	41
Rāmnagar Stone Inscription	77	54
The Bhonslas of Nagpur.		
Inscriptions of Raghuji and Mudhoji in Dūlah Rahmān Shah's Shrine at Ellichpur	177	127
Karnārjunī Temple Inscription at Ratanpur	153	116

Name of Inscription.	No.	Page.
PART II.—MUSALMANS.		
Muhammadan Kings of the Slave Dynasty.		
Batāgadh Stone Inscription of the Vikrama year 1385.	70	50
Batāgadh Undated Stone Inscription ...	75	52
Bangaon Sati Inscription ...	73	51
The Faruqis.		
Khaṇḍwā Gun Inscriptions ...	102	73
Asīrgadh Jāmi Masjid Inscriptions of Ādil Shāh II ...	93	67
Burhānpur Jāmi Masjid Inscription in Arabic ...	96	71
Burhānpur Sanskrit Inscription of Ādil Shāh ...	95	69
Burhānpur Ādil Shāh Tomb Inscriptions ...	98	71
Asīrgadh Idgāh Inscriptions ...	105	74
The Khaljis of Malava.		
Damoh Persian Inscription ...	72	51
Batāgadh Persian Stone Inscription ...	71	51
The Imad Shahis of Berar.		
Gāwilgadh Persian Inscriptions ...	175	125
Gāwilgadh Kaṅgūra Inscription ...	176	126
The Bahmanis of Gulburga.		
Narnālā Fort Inscriptions ...	181	132
The Mughals.		
Burhānpur Jāmi Masjid Inscription of Akbar ...	97	71
Asīrgadh Fort Inscription of Akbar ...	93	66
Burhānpur Ādil Shāh Tomb Inscription ...	98	71
Asīrgadh Fort Inscription of Dānyāl ...	93	66
Panchgawhān Inscriptions ...	187	136
Mangrūl Inscriptions ...	188	137
Burhānpur Akbari Sarai Inscription ...	103	73
Asīrgadh Fort Inscription of Shāh Jahān near Phūṭā Darwāzā.	93	66
Asīrgadh Fort Inscription of Shāh Jahān near the tank.	93	66
Asīrgadh Fort Inscription by the Rāja of Māndhātā...	93	66
Sati Pillars of the reign of Shāh Jahān ...	59	45
Asīrgadh Fort Inscription of Aurangzeb near Kamar-gadh Gate.	93	67
Asīrgadh Gun Inscriptions ...	94	68
Akot Inscriptions ...	189	138
Chārṇwā Mahalpurā Inscription of the time of Aurang-zeb.	83	59

Name of Inscription.	No.	Page.
The Mughals.—(Concl'd.)		
Dhāmōnī Persian Inscription ...	62	47
Amner Tomb Inscription ...	178	130
Imāmbādā Inscriptions at Ellichpur ...	177	127
Fathburja Inscriptions at Akolā ...	180	131
Akolā Inscriptions about Asadgaḥ ...	180	131
Sati Pillars of the reign of Aurangzeb ...	59	45
Pachaburja Inscriptions ...	180	131
Mangrūl Dargāh Inscriptions ...	188	137
Dūlah Rahmān Darwāzā Inscriptions at Ellichpur ...	177	127
Citadel Inscriptions at Akolā ...	180	131
PART III.—MISCELLANEOUS.		
Miscellaneous Dynasties.		
Asīrgaḥ Seal of Sarvavarman ...	92	65
Drug Stone Inscription of Sivadeva ...	166	122
Kāritālāi Inscription of the reign of Virarāmadeva ...	41	38
Gumjī Stone Inscription of Kumāra Vasanta ...	238	168
Rāmgāḥ Hill Cave Inscriptions ...	241	171
Murwārā Slab ...	49	40
Somāripet Inscription ...	111	79
Kherlā Fort Inscription ...	110	78
Ratanpur 'Bādāl Mahal' Inscription of the rulers of Talahāri Maṇḍala. ...	152	115
Lanji Stone Inscription ...	24	19
Singorgaḥ Stone Inscription ...	69	49
Damoh Stone Inscription of Vijayasīmha ...	68	49
The Bundelas of Pannā ...	74	52
Chūrmōhī Inscription of Govinda Chudadeo ...	243	176

APPENDIX II.

**DYNASTIC LISTS OF KINGS REFERRED TO
IN THE CENTRAL PROVINCES AND
BERAR INSCRIPTIONS AS HAVING
HELD SWAY IN THESE
PROVINCES.**



APPENDIX II.

DYNASTIC LISTS.

N. B.—Dates in *italics* are taken from sources other than inscriptions.

PART I.—THE HINDUS, &C.

The Mauryas.

B. C.	
<i>322</i>	(1) Chandra Gupta.
<i>298</i>	(2) Bindusāra, son of 1.
<i>272</i>	(3) Aśoka, son of 2.
<i>232</i>	(4) Daśaratha, grandson of 3.
<i>224</i>	(5) Saṅgata.
<i>216</i>	(6) Śāliśuka.
<i>206</i>	(7) Somaśarman.
<i>199</i>	(8) Śatadhanvan.
<i>191</i>	(9) Brīhadratha.

The Early Guptas.

A. D.	
<i>290</i>	(1) Gupta or Śrigupta.
<i>305</i>	(2) Ghaṭotkacha, son of 1.
<i>320</i>	(3) Chandra Gupta I, son of 2.
<i>350</i>	(4) Samudra Gupta, son of 3.
<i>401</i>	(5) Chandra Gupta II, son of 4.
<i>415</i>	(6) Kumāra Gupta I, son of 5.
<i>455</i>	(7) Skanda Gupta, son of 6.
<i>480</i>	(8) Puragupta, son of 6.
<i>485</i>	(9) Narasimhagupta, Bālāditya, son of 8.
<i>530</i>	(10) Kumāragupta II, son of 9.
<i>484</i>	Budhagupta reigning in Eastern Mālava.
<i>510</i>	Bhānugupta, his son and successor possibly allied to the above dynasty.

The Hūnas.

<i>490</i>	(1) Toramāṇa.
<i>510</i>	(2) Mihirkula, son of 1.

The Parivrajakas.

	(1) Devādhyā.
	(2) Prabhañjana, son of 1.
	(3) Dāmodara, son of 2.
<i>475</i>	(4) Hastin, son of 3.
<i>518</i>	(5) Saṁkshobha, son of 4.

The Rājarshitulyakulas.

A. D.

- (1) Śūra.
- (2) Dayita I, son of 1.
- (3) Vibhishana, son of 2.
- (4) Bhīmasena I, son of 3.
- (5) Dayita II, son of 4.
- 601 (6) Bhīmasena II, son of 5.

The Uchchakalpa Mahārājās.

- (1) Oghadeva, married Kumāradevi.
- (2) Kumāradeva, son of 1, married Jayasvāminī.
- (3) Jayasvāmin, son of 2, married Rāmadevi.
- (4) Vyāghra, son of 3, married Ajjhitādevi.
- 422 (5) Jayanātha, son of 4.
- 441 (6) Sarvanātha, son of 5.

The Somavamsis of Mahākosala or the Later Guptas.

- (1) Udayana.
- (2) Indrabala, son of 1.
- (3) Nannadeva or Nanneśvara, son of 2.
- (4) Mahāśiṣa Tivaradeva, son of 3.
- (5) Harshagupta, son of Chandragupta and nephew of 4.
- 800 (?) (6) Mahāśivagupta, Bālārjuna, son of 5.
- (7) Mahābhavagupta (?), son of 6.
- (8) Mahāśivagupta or Śivagupta, son of 7.
- (9) Mahābhavagupta, Janmejaya, son of 8.
- (10) Mahāśivagupta, Yayāti, son of 9.
- (11) Mahābhavagupta, Bhīmaratha, son of 10.

The Sarabhapura Kings.

- 800 (?) (1) Mahājayarāja.
- (2) Mahāsudevarāja.

The Vākātakas of Pravarapura.

- (1) Vindhyaśakti.
- (2) Pravarasena I.
- (3) Rudrasena I, son of Gautamiputra, son of 2.
- (4) Prithviṣeṇa I, son of 3.
- (5) Rudrasena II, son of 4.
- 600 (?) (6) Pravarasena II, son of 5.

A. D.

- (7) Unnamed, son of 6.
- (7-a) Narendrasena, son of 6.
- (8) Devasena, son of 7.
- (8-a) Prithvīsheṇa II, son of 7-a.
- (9) Harīsheṇa, son of 8.

The Kalachuris of Tripuri (Chedi).

- (1) Kākavarṇa.
- (2) Śaṅkaragaṇa.
- 580 (3) Budharāja, son of 2.
- 875 (4) Kokalla I.
- (5) Mugdhatuṅga Prasiddhadhavalā, son of 4.
- (6) Bālaharsha, son of 5.
- 925 (7) Keyūrararsha Yuvarājadeva, son of 5.
- 950 (8) Lakshmaṇarāja, son of 7.
- 970 (9) Śaṅkaragaṇa, son of 8.
- 975 (10) Yuvarājadeva II, son of 8.
- 1000 (11) Kokalladeva II, son of 10.
- 1038 (12) Gaṅgeyadeva Vikramāditya, son of 11.
- 1042 (13) Karṇadeva, son of 12.
- 1073 (14) Yaśaḥkarṇadeva, son of 13.
- 1151 (15) Gayākarṇadeva, son of 14.
- 1155 (16) Narasimhadeva, son of 15.
- 1177 (17) Jayasimhadeva, son of 15.
- 1180 (18) Vijayasimhadeva, son of 17.

The Haihayas (Kalachuris) of Mahākosala.

(A) *The Ratanpur Branch.*

- (1) Kalingarāja, son of Kokalla II of Tripuri.
- (2) Kamalā, son of 1.
- (3) Ratnarāja, or Ratnadeva I, son of 2.
- (4) Prithvideva I, son of 3.
- 1114 (5) Jājalladeva I, son of 4.
- (6) Ratnadeva II, son of 5.
- 1145 (7) Prithvideva II, son of 6.
- 1168 (8) Jājalladeva II, son of 7.
- 1181 (9) Ratnadeva III, son of 8.
- 1190(?) (10) Prithvideva III, son of 9.
- 1200(?) (11) Bhānusiṃha.
- 1221 (12) Narsimhadeva.
- 1251 (13) Bhūsiṃhadeva.

- A. D.
- | | | |
|------|------|-----------------------------|
| 1276 | (14) | Pratāpasimhadeva. |
| 1319 | (15) | Jayasimhadeva. |
| 1347 | (16) | Dharmasimhadeva. |
| 1369 | (17) | Jagannāthasimha. |
| 1407 | (18) | Virasimhadeva. |
| 1426 | (19) | Kamaladeva. |
| 1436 | (20) | Śaṅkara Sahāi. |
| 1454 | (21) | Mohana Sahāi. |
| 1472 | (22) | Dādu Sahāi. |
| 1497 | (23) | Purushottama Sahāi. |
| 1519 | (24) | Bāhara Sahāi or Vāharendra. |
| 1546 | (25) | Kalyāṇa Sahāi. |
| 1583 | (26) | Lakshmaṇa Sahāi. |
| 1591 | (27) | Śaṅkara Sahāi. |
| 1606 | (28) | Kumuda or Mukunda Sahāi. |
| 1617 | (29) | Tribhuvana Sahāi. |
| 1632 | (30) | Jagamohana Sahāi. |
| 1645 | (31) | Aditi Sahāi. |
| 1659 | (32) | Raṅjitasahāi. |
| 1685 | (33) | Takhtasimha. |
| 1699 | (34) | Rāyasimhadeva. |
| 1720 | (35) | Sardārasimha. |
| 1732 | (36) | Raghunāthasimha. |

(B) *The Raipur Branch.*

- | | | |
|------|------|------------------------|
| | (1) | Lakshmidēva. |
| | (2) | Simhaṇa, son of 1. |
| | (3) | Rāmachandra, son of 2. |
| 1402 | (4) | Brahmadeva, son of 3. |
| 1420 | (5) | Keśavadeva. |
| 1438 | (6) | Bhuvaneśvaradeva. |
| 1463 | (7) | Mānasimhadeva. |
| 1478 | (8) | Santoshasimhadeva. |
| 1498 | (9) | Sūratasimhadeva. |
| 1518 | (10) | Son,..... |
| 1528 | (11) | Chāmundaśimhadeva. |
| 1563 | (12) | Baṇśisimhadeva. |
| 1582 | (13) | Dhanasimhadeva. |
| 1603 | (14) | Jaitasimhadeva. |
| 1615 | (15) | Phalesimhadeva. |
| 1633 | (16) | Yādavadeva. |
| 1650 | (17) | Somadattadeva. |
| 1663 | (18) | Baladevasimhadeva. |
| 1685 | (19) | Umedasimhadeva. |

- A. D.
 1705 (20) Banabīrasimhadeva.
 1735 (21) Amarasinghadeva.

The Rāshtrakūtas of Mānapura.

- (1) Māṇāṅka.
 (2) Devarāja, son of 1.
 (3) Bhaviṣya, son of 2.
 700 (?) (4) Abhimanyu, son of 3.

The Rāshtrakūtas of Mālkhed.

- (1) Dantivarman.
 (2) Indra, son of 1.
 (3) Govinda I, son of 2.
 (4) Karka I, son of 3.
 (5) Indra II, son of 4.
 754 (6) Dantidurga, son of 5.
 760 (7) Kṛishṇa I, son of 4.
 783 (8) Govinda II, son of 7.
 (9) Dhruva Nirupama or Kālivallabha, son of 7.
 794 (10) Govinda III, or Jagattuṅga, son of 9.
 814 (11) Amoghavarsha I, or Nṛipatuṅga, son of 10.
 877 (12) Kṛishṇa II, or Akālavarsha, son of 11.
 915 (13) Indra III, grandson of 12.
 918 (14) Amoghavarsha II, son of 13.
 918 (15) Govinda IV, son of 13.
 934 (16) Baḍḍiga or Amoghavarsha III, son of 12.
 940 (17) Kṛishṇa III, son of 16.
 971 (18) Khotika, son of 16.
 972 (19) Kakkala, Karka II, or Amoghavarsha IV,
 grandson of 16 and nephew of 18.
 982 (20) Indra IV, grandson of 17.

The Western Chālukyas of Kalyān.

- 973 (1) Āhavamalla Narmādi-Taila II.
 997 (2) Satyāśraya, son of 1.
 1009 (3) Vikramāditya V, grandson of 1.
 1018 (4) Jayasimha II, grandson of 1.
 1040 (5) Someśvara I, son of 4.
 1069 (6) Someśvara II, son of 5.
 1076 (7) Vikramāditya VI, son of 5.
 1127 (8) Someśvara III, son of 7.
 1138 (9) Jagadekamalla II, son of 8.

A. D.

- 1150 (10) Nūрмаḍi-Taila III, son of 8.
 1183 (11) Someśvara IV, son of 10.

The Sailavamsis.

- (1) Śrīvardhana I.
 (2) Prithuwardhana, son of 1.
 (3) Sauvardhana.
 (4) Unnamed, son of 3.
 (5) Jayavardhana I, son of 4.
 (6) Śrīvardhana II, son of 5.
 800 (?) (7) Jayavardhana II, son of 6.

The Nāgavamsis of Chakrakotyā.

- 1023 (1) Nripatibhūshana (?).
 1060 (2) Jagadekabhūshana Dhārāvarsha.
 1097 (3) Someśvaradeva, son of 2.
 1111 (4) Kannaradeva I, son of 3.
 1218 (5) Jagadekabhūshana Narasimhadeva.
 1242 (6) Kannaradeva II (?).
 1342 (7) Hariśchandradeva.

NOTE.—In 1065 one Madhurāntakadeva ruled for some time and was ousted by 3.

The Nāgavamsis of Kawardhā.

- (1) Ahirāja.
 (2) Rājalla, son of 1.
 (3) Dharnīdhara, son of 2.
 (4) Mahimadeva, son of 3.
 (5) Sarvavandana or Saktichandra, son of 4.
 1088 (6) Gopāladeva, son of 5.
 (7) Naladeva, son of 6.
 (8) Bhuvanapāla, son of 7.
 (9) Kīrtipāla, son of 8.
 (10) Jayatrapāla, son of 8.
 (11) Mahipāla, son of 10.
 (12) Vishamapāla, son of 11.
 (13) Ja(nhu), son of 12.
 (14) Janapāla or Vijanapāla, son of 13.
 1182 (15) Yaśorāja, son of 14.
 (16) Kannaḍadeva or Vallabhadeva, son of 15.
 (17) Lakshmavarmā, son of 16.
 (18) Khadgadeva, son of 17.

A. D.

- (19) Bhuvanaikamalla, son of 18.
 (20) Arjuna, son of 19.
 (21) Bhīma, son of 20.
 (22) Bhoja, son of 21.
 (23) Lakshmaṇa, great-great-grandson of 17.
 1349 (24) Rāmachandra, son of 23.
 (25) Arjuna, son of 24.

The Paramāras of Mālava.

- 825 (1) Kṛishṇa-Upendra.
 (2) Vairisimha I, son of 1.
 (3) Siyaka I, son of 2.
 (4) Vākpati I, son of 3.
 (5) Vairisimha II, Vajratasvāmin, son of 4.
 950 (6) Harshadeva, Siyaka II, son of 5
 974 (7) Vakpati II, Muṇja, son of 6.
 995 (8) Sindhurāja, son of 6.
 1010 (9) Bhoja, son of 8.
 1055 (10) Jayasimha.
 1080 (11) Udayāditya.
 1085 (12) Lakshmadeva, son of 11.
 1104 (13) Naravarman, son of 11.
 1133 (14) Yaśovarman, son of 13.
 1158 (15) Jayavarman I, son of 14.
 (16) Ajayavarman, son of 14.
 1160 (17) Vindhyavarman, son of 16.
 (18) Subbāṭavarman.
 1211 (19) Arjunavarman, son of 18.
 1218 (20) Devapāladeva.
 (21) Jaitugideva, son of 20.
 1260 (22) Jayavarman II, son of 20.

The Chiefs of Kākairā.

- (1) Simharāja.
 (2) Vyāghrarāja, son of 1.
 (3) Vopadeva, son of 2.
 1191 (4) Kṛishṇa or Karṇadeva, son of 3.
 (5) Jaitrāja, son of 4.
 (6) Somachandra, son of 5.
 1320 (7) Bhānudeva, son of 6.
 (8) Chandrasenadeva.

*Branch.*A. D.
1213Pamparāja, son of Somarājadeva, son of
Vopadeva, 3.*The Kākatiyas of Bastar.*

- (1) Annamrāja, brother of Rudrapratāpa of Warangal.
- (2) Hamiradeva, son of 1.
- (3) Bhairava (Bhairāja) deva, son of 2.
- (4) Purushottamadeva, son of 3.
- (5) Jayasimhadeva, son of 4.
- (6) Narasimhadeva, son of 5.
- (7) Jagadīśarāyadeva, son of 6.
- (8) Viranārāyaṇadeva, son of 7.
- (9) Virasimhadeva, son of 8.
- 1703 (10) Dikpāladeva, son of 9.
- (11) Rajpāladeva, son of 10.
- (12) Dalpatideva, son of 11.
- 1783 (13) Daryaodeva, son of 12.
- (14) Mahipāladeva, son of 13.
- (15) Bhūpāladeva, son of 14.
- 1871 (16) Bhairamadeva, son of 14.
- 1908 (17) Rudrapratāpadeva, the present Chief.

The Yādavas of Deogiri.

- 1187 (1) Bhillama I.
- 1191 (2) Jaitugi or Jaitrapāla I, son of 1.
- 1211 (3) Siṃghaṇa, son of 2.
Jaitrapāla or Jaitugi II, son of 3.
- 1247 (4) Kṛishṇa, son of Jaitugi II.
- 1260 (5) Mahādeva, son of Jaitugi II.
- 1271 (6) Rāmachandra or Rāmadeva, son of 4.
- 1309 (7) Śaṅkara, son of 6.
- (8) Harapāla, son-in-law of 6, put to death
in 1318 A. D.

The parent stock or Yādavas of Seuna-desa.

- 825 (1) Dṛiḍhaprahāra.
- (2) Seuṇachandra I, son of 1.
- (3) Dhāḍiyappa I, son of 2.
- (4) Bhillama I, son of 3.
- (5) Rājagi or Śrīrāja, son of 4.

A. D.

- (6) Vadugi or Vaddaga, son of 5.
- (7) Dhādiyappa II, son of 6.
- 1000 (8) Bhillama II, son of 6.
- (9) Vesugi I, son of 8.
- 1025 (10) Bhillama III, son of 9.
- (11) Vadugi II, son of 10.
- (12) Vesugi II.
- (13) Bhillama IV.
- 1069 (14) Seunachandra II, or Sevanadeva.
- (15) Mallugideva, son of 14.
- (16) Amaragaṅga, son of 15.
- (17) Karnadeva, son of 15.
- (18) Bhillama V, son of 17, afterwards first of the Yādavas of Deogiri.

The Gonds of Garhū Mandlā.

- 1513 (1) Saṅgrāma Sāhi.
- 1530 (2) Dalpati Sāhi, son of 1.
- 1549 (3) Vira Nārāyaṇa, son of 2.
- 1564 (4) Chandra Sāhi, son of 1.
- (5) Madhukara Sāhi, son of 4.
- (6) Prema Nārāyaṇa, son of 5.
- 1667 (7) Hirde Sāhi, son of 6.
- (8) Chhatar Sāhi, son of 7.
- (9) Kesari Singh, son of 8.
- (10) Hari Singh, son of 7.
- (11) Narind Sāhi, son of 9.
- 1731 (12) Maharāj Sāhi, son of 11.
- 1742 (13) Śivarāja Sāhi, son of 12.
- 1749 (14) Durjan Sāhi, son of 13.
- 1749 (15) Nizām Sāhi, son of 12.
- 1776 (16) Narhar Sāhi ousted and reinstated after 17 and died in 1789 in prison.
- (17) Sumer Sāhi, son of 15.

NOTE.—For previous ancestors of this dynasty see page 77, but the list there is mixed with apocryphal names.

The Gonds of Deogarh.

- (1) Jāṭbā.
- (2)
- (3)
- 1700 (4) Bakht Buland.
- (5) Chānd Sultān.

A. D.

1739

- (6) Wali Shāh, son of 4.
- (7) Burhān Shāh, son of 5.

The Gonds of Chāndā.

1240

- (1) Bhīm Ballāl Singh.
- (2) Khurjā Ballāl Singh, son of 1.
- (3) Hīrsingh, son of 2.
- (4) Andīā Ballāl Singh, son of 3.
- (5) Talwār Singh, son of 4.
- (6) Kesar Singh, son of 5.
- (7) Dinkar Singh, son of 6.
- (8) Ramsingh, son of 7.
- (9) Surjā Ballāl Singh or Sher Shāh Ballāl Shāh, son of 8.
- (10) Khandkiā Ballāl Shāh, son of 9.
- (11) Hīr Shāh, son of 10.
- (12) Bhūmā or Ajbā and Lokbā jointly, sons of 11.
- (13) Kondiā Shāh or Karṇ Shāh, son of one of 12.
- (14) Bābji Ballāl Shāh, son of 13.
- (15) Dhundīā Rām Shāh, son of 14.
- (16) Kṛishṇa Shāh, son of 15.
- (17) Bīr Shāh, son of 16.
- (18) Rām Shāh, adopted son of 17.
- (19) Nilkanṭh Shāh, son of 18.

The Bhonslās of Nāgpur.

1743

- (1) Raghuji I.
 - (2) Jānoji, son of 1.
 - (3) Sābāji, son of 1.
 - (4) Raghuji II, grandson of 1.
 - (5) Parsoji, son of 4.
 - (6) Mudhoji or Appā Sāhib, great-grandson of 1.
 - (7) Raghuji III, maternal grandchild of 4, died 1853 A. D.
-

PART II.—MUSALMANS.

*The Slave or Turk Dynasty of Delhi.**(First Musalman Dynasty of Delhi.)*

A. D.	
1193	(1) Mu-izzudin Muhamad ibn Sam.
1206	(2) Kutbuddin Aibak, slave of 1.
1210	(3) Aram Shah, son of 2.
1210	(4) Shamsuddin Altamash, slave of 2.
1236	(5) Rukmuddin Feroz Shah, son of 4.
1236	(6) Razia Begum, daughter of 4.
1240	(7) Muizzuddin Bahram Shah, son of 4.
1242	(8) Alauddin Masud Shah, son of 5.
1246	(9) Nasiruddin Mahmud Shah, son of 4.
1266	(10) Ghiasuddin Balban, father-in-law of 9.
1286	(11) Muizzuddin Kaikubad, grandson of 10.

*The Tughlaqs of Delhi.**(Third Dynasty of Delhi.)*

1320	(1) Ghiasuddin Tuglaq Shah I.
1325	(2) Muhammad II, ibn Tughlaq, son of 1.
1351	(3) Feroz Shah III, nephew of 1.
1388	(4) Tughlaq Shah II, grandson of 3.
1389	(5) Abu Bakar Shah, grandson of 3.
1389	(6) Muhammad Shah III, son of 3.
1394	(7) Sikandar Shah I, son of 6.
1394	(8) Mahmud Shah II, son of 6.
1395	(9) Nasrat Shah (<i>interregnum</i>), grandson of 3.
1399	Mahmud restored.
1412	(10) Daulat Khan Lodi.

*The Mughals of Delhi.**(Seventh Dynasty of Delhi.)*

1526	(1) Babar.
1530	(2) Humayun, son of 1.
1556	(3) Akbar, son of 2.
1605	(4) Jahangir, son of 3.
1627	(5) Shah Jahan, son of 4.
1658	(6) Aurangzeb, son of 5.
1707	(7) Shah Alam I or Bahadur Shah, son of 6.
1712	(8) Jahandar Shah, son of 7.
1713	(9) Farukh Siyar, nephew of 8.

A. D.

- 1719 (10) Rafiuddarjat, nephew of 8.
- 1719 (11) Rafiuddaula, brother of 10.
- 1719 (12) Muhammad Shah, nephew of 8.
- 1748 (13) Ahmad Shah, son of 12.
- 1754 (14) Alamgir II, son of 8.
- 1759 (15) Shah Alam II, son of 14.
- 1806 (16) Akbar II, son of 14.
- 1837 (17) Muhammad Bahadur Shah.

The Faruqis of Burhānpur.

- 1370 (1) Malika Raja.
- 1399 (2) Ghazni Khan, son of 1.
- 1437 (3) Miran Adil Khan or Miran Shah, son of 2.
- 1441 (4) Miran Mubarik Khan or Mubarik Shah Chauhāndi, son of 3.
- 1457 (5) Miran Ghani, Adil Khan, Adil Shah Ayna or Ahsan Khan, son of 4.
- 1503 (6) Daud Khan, son of 4.
- 1510 (7) Ghazni Khan, son of 6.
- 1510 (8) Adil Khan or Adil Shah Azime-Humayun, great-grandson of 2.
- 1520 (9) Miran Muhammad Khan or Miran Muhammad Shah, son of 8.
- 1535 (10) Miran Mubarik Shah, son of 8.
- 1566 (11) Miran Muhammad Khan, son of 10.
- 1576 (12) Raja Ali Khan or Adil Shah, son of 10.
- 1596 (13) Khizr Khan or Bahadur Khan, son of 12.

The Khaljis of Malwa.

- 1436 (1) Mahmud Shah I Khalji.
- 1475 (2) Ghiyas Shah Khalji, son of 1.
- (3) Nasir Shah Khalji, son of 2.
- (4) Mahmud II, son of 3.
- 1530 Malwa annexed by Bahadur Shah of Gujrat.
- 1569 Malwa annexed by Akbar.

The Bahmanis of Gulbarga.

- 1347 (1) Allauddin Hasan Gangu.
- 1358 (2) Muhammad Shah I, son of 1.
- 1375 (3) Mujahid Shah, son of 2.
- 1378 (4) Daud Shah, son of 1.

- A. D.
- 1378 (5) Mahmud Shah I (or Muhammad Shah II), son of 1.
 - 1397 (6) Ghiasuddin, son of 5.
 - 1397 (7) Shamsuddin, son of 5.
 - 1397 (8) Tazuddin Feroz Shah, son of 4.
 - 1422 (9) Ahmad Shah I, son of 4.
 - 1435 (10) Alauddin Ahmad Shah II, son of 9.
 - 1458 (11) Alauddin Humayun Shah, son of 10.
 - 1461 (12) Nizam Shah, son of 11.
 - 1463 (13) Muhammad Shah II (or III), son of 11.
 - 1482 (14) Mahmud Shah II, son of 13.
 - 1518 (15) Ahmad Shah III, son of 14.
 - 1521 (16) Alauddin Shah, son of 14.
 - 1523 (17) Wali Allah Shah, son of 14.
 - 1525 (18) Kalim Allah Shah, son of 15, died 1526(?).

The Imad Shahis of Berar.

- 1490 (1) Fatah Ullah Imadulmulk.
 - 1504 (2) Alauddin Ahmad Shah, son of 1.
 - 1529 (3) Darya Imad Shah, son of 2.
 - 1561 (4) Burhan Imad Shah, son of 3.
-

PART III.—MISCELLANEOUS.

The Maukharis.

A. D.

- (1) Harivarman.
- (2) Adityavarman, son of 1.
- (3) Íśvaravarman, son of 2.
- 550 (4) Íśānavarman, son of 3.
- (5) Sarvavarman, son of 4.
- (6) Susthitavarman.
- (7) Avantivarman.
- 600 (8) Grahavarman, son of 7.
- (9) Bhogavarman.
- (10) Yaśovarman.

*The Visvamitra Gotriyas.**(Probably a branch of Guhila princes of Mevād.)*

- (1) Vijayapāla.
- (2) Bhuvanapāla, son of 1.
- (3) Harsharāja, son of 2.
- (4) Vijayasimha, son of 3.

The Bundelas of Pannā.

- 1048 (1) Hemakarna or Panchama, *Founder of Bundelas.*
- 1071 (2) Virabhadra, son of 1.
- 1087 (3) Karṇapāla, son of 2.
- 1112 (4) Kannar Shāh, son of 3.
- 1130 (5) Saunakadeva, son of 3.
- 1152 (6) Naunakadeva I, son of 3.
- 1169 (7) Mauhanpati, son of Virasimha, brother of 6.
- 1197 (8) Abhayabhūpati, brother of 7.
- 1215 (9) Arjunapāla, son of 8.
- 1231 (10) Sohanpāla, son of 9.
- 1259 (11) Sahajendra, son of 10.
- 1283 (12) Naunakadeva II, son of Ramsimha, brother of 11.
- 1307 (13) Prithvirāj, son of 12.
- 1339 (14) Ramsimha, son of 13.
- 1375 (15) Raichand, son of 14.
- 1394 (16) Medinimal, son of 14.
- 1437 (17) Arjunadeva, son of 16.
- 1468 (18) Malkhānsimha, son of 17.

A. D.

- 1501 (19) Rudrapratāpa, son of 18, *Founder of Orchhā*.
 1531 (20) Bhāraticandra, son of 19.
 1554 (21) Madhukar Shāh, son of 19.
 (21-a) Udayāditya or Udayājī, son of 19, gets
 Mahewā in Jāgīr.
 1592 (22) Rām Shāh, son of 21.
 1695 (23) Birsinghdeva, son of 21.
 (23-a) Premchand, son of 21-a, Jāgirdār of Mahewā.
 1627 (24) Jujhār Singh, son of 23.
 1641 (25) Pahār Singh, son of 23.
 (25-a) Kunwar Sen, son of 23-a, Jāgirdār of
 Mahewā.
 1653 (26) Sujān Singh, son of 25.
 (26-a) Mān Singh, son of 25-a, Jāgirdār of Mahewā.
 (26-b) Bhagwant Rai, son of 26-a.
 (26-c) Kulanandana, son of 26-b.
 (26-d) Champat Rai, son of 26-c.
 1700 (27) Chhatrāsāla, son of 26-d, *Founder of*
 Pannā.
 1732 (28) Hirde Shāh, son of 27.
 1739 (29) Subhāg Singh, son of 28.
 1752 (30) Amān Singh, son of 29.
 1758 (31) Hindupat, son of 29.
 1776 (32) Aniruddh Singh, son of 31. *Interregnum*
 from 1780 to 1784.
 1785 (33) Dhokal Singh, son of 31.
 1798 (34) Kishor Singh, son of 33.
 1834 (35) Harbans Rai, son of 34.
 1849 (36) Nripati Singh, son of 34.
 1870 (37) Rudrapratāp Singh, son of 36.
 1893 (38) Lokpāl Singh, son of 36.
 1897 (39) Mādho Singh, son of 38 (*deposed*).
 1902 (40) Yādavendra Singh, son of Khumān Singh,
 brother of 38. The present ruler.
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INDEX.

			PAGE
	A		
Abdalpura Darwaza	128
Abdul Latif Khwaja	131, 132
Abdul Wahid Sheikh	137
Abeda Bibi	...	...	137, 193
Abhimanyu	...	...	58
Achaladasa	...	...	79, 80
Achalapura	...	...	76, 125
Achalasimha	...	...	45
Adhakada	...	...	151
Adhokshaya	...	...	72
Adil Khan	...	...	69, 70, 200
Adil Shah I	...	...	67, 69, 70, 200
Adil Shah II	...	...	67, 69, 70, 71, 73, 200
Adil Shah Azime Humayan	...	...	70, 200
Adil Shah Ayna	...	...	70, 200
Adityavarman	...	...	65, 202
Afghanistan	...	...	138
Afzul-ud-daulah Badshah	...	...	133
Ahiraja	...	...	162, 163, 164, 194
Ahkala	...	...	33
Ahmad Khan Afghan Bahadur Khuraishizai	...	...	67
Ahmadnagar	...	...	126, 127, 140
Ahmad Shah	...	...	133, 201
Ahmad Shah Bahmani I	...	...	126, 132, 201
Ahsan Khan	...	...	70
Aingini	...	...	36
Airakina	...	...	42
Ajabakumari	...	...	155
Ajanta	...	...	168
Ajayasimha	...	...	31
Ajayavarman	...	...	63, 195
Ajita	...	...	36
Ajjitadevi	...	...	22

			PAGE
Ajñitabhattacharika	...	...	17
Ajmersingh	...	...	155
Akaladeva	...	...	112
Akalavarsha	...	...	10
Akalatara	...	... 109, 111, 112, 116	
Akbar	...	... 55, 56, 66, 67, 68, 71, 126, 133, 199	
Akbar II	...	... 48, 131, 200	
Akbari Sarai	...	...	73
Akola	...	... 63, 131, 132, 133, 134, 135, 136, 137	
Akolasthana	...	...	63
Akot	...	...	136, 138
Alaf Khan	...	...	128
Alamgir	...	...	130, 138, 200
Alamgirpura	...	...	45
Alauddin Ahmad Shah II	...	...	133, 200, 201
Alhanadevi	...	...	25, 26, 28, 49
Ali Mardan Khan	...	...	128
Allahabad	...	...	24, 50, 71, 170
Altabaig	...	...	133
Amadaha	...	...	80
Amanadeva	...	...	110
Amnadevi	...	...	118
Amaraganga	...	...	134, 197
Amarakantaka	...	...	1, 17, 85, 113
Amarapur	...	...	139
Amarasingha	...	...	100, 193
Amardas	...	...	46
Amaresvara	...	...	62, 64, 65, 72
Amaresvara Kshetra...	...	...	64
Ambeviaraka Nadi	...	...	76
Amphora	...	...	76
Ambikadevi	...	...	162
Ambikapur	...	...	171

			PAGE
Ambipataka	...	...	1, 23
Ammagama	...	...	144
Amner	...	...	130
Amoda	...	...	41
Amoghavarsha I	..	...	10, 193
Amoghavarsha III	...	...	11, 193
Amraoti	...	...76, 79, 81, 125, 130	
Amritasena	...	...	57
Anāya	...	...	36
Anatarapata	...	...	29
Andali	...	...	160
Andhra Khimidi	...	...	106
Andni	..	...	160
Anga	...	...	10
Angrez Bahadur	...	...	60
Anjni	...	...	160
Anjori Lodhi	...	...	100
Annamraja	...	...154, 196	
Anniga	...	...	11
Aurāgā	...	...	36
Antakari	...	...	34
Antariksha Parsvanatha	...	...	135
Anvarapura	...	...	139
Arammi	...	...	81
Arang	...	...83, 85, 90, 100, 147	
Arjunagrama	...	...	77
Arjuna Nagavamsi	...	...163, 195	
Arjuna Pandava	...	...	154
Arjuna Paramara	...	...	63
Arjuna (Sahasra)	...	...25, 26	
Arjuna Simha	...	...	54
Arjunawari	...	...	79
Arrian	...	...	85

			PAGE
Arvi	...	...	81
Aryavarta	...	..	117
Asadgarh	...	...	131
Asadhara	...	...	141
Asadkhan Nawab	...	...	131
Asafjah Nizam-ul-mulk	...	...	137, 140
Ashta	...	...	57
Ashtadvara	...	...	120
Asif-e-dauran Nizam-ul-mulk	...	...	128
Asifu-ud-daulah Nizam-ul-mulk	...	...	131
Asif Khan	...	...	55, 56
Asirgarh	...	...	65, 66, 67, 68, 71, 73
Asirgarh Idgah	...	...	74
Asoka	...	...	14, 168, 189
Asramasthana	...	...	64
Atakar	...	...	11
Atri	...	...	26
Atthadvara	...	...	120
Aurangabad	...	...	173
Aurangzeb	...	...	45, 47, 48, 59, 67, 68, 128, 130, 131, 132, 138, 180, 199
Avalladevi	...	...	24
Avanti	...	...	23

B

Babur Rahman	...	...	128
Bachhaudgadh	...	...	119
Badahar	...	...	98
Badal Mahal	...	...	111, 115
Badapali	...	...	85
Badnur	...	...	76, 78, 79

INDEX.

v

			PAGE
Baghelkhand	...	...	23, 58, 75, 98
Bahadur Khan	...	...	70, 200
Bahadur Shah	...	...	70
Baharam	...	...	126
Baharsai	...	...	114, 115, 192
Bahmani	...	...	132, 133, 200
Bahmanidih	...	...	115
Bahmanigrama	...	...	115
Bahri Nizam-ul-mulk	...	...	132
Bahria	...	...	102
Bahuriband	...	...	37
Baijuka	...	...	52
Bairam Khan	...	...	135
Bajiba	...	...	117
Bala	...	...	123
Balaghat	...	...	18, 106, 148
Balaharsha	...	...	31, 191
Balaji	...	...	141
Balapur	...	...	136
Balaram Kumar	...	...	67
Balarjuna	...	...	87, 88, 91, 92, 93, 94, 190
Balasimha	...	...	118
Balanda	...	...	108
Baleh	...	...	48
Bal Gangadhar Sastri	...	...	1
Balkrishna	...	...	139
Balli	...	...	172
Ballala	...	...	139
Balod	...	...	122
Baloda	...	...	14, 85, 86, 89, 92, 108
Baloda Bazar	...	...	96, 116, 169
Bamra	...	...	91
Banari	...	...	110

				PAGE
Banauda	...	...	...	108
Bandhogarh	...	...	...	58
Bangaon	...	...	...	51
Banur	...	...	...	79
Banvasenad	...	...	...	17
Bapu Shah	...	...	...	79
Baradvara	...	...	...	120
Barapali	...	...	...	85
Barasura	...	...	...	144, 145
Barehta	...	...	...	61
Barelapura	...	...	...	115
Bareli	...	...	...	116
Barethi	...	...	...	46
Bargaon	...	...	...	39
Barha	...	...	...	61
Barhadevi	...	...	...	169
Barmhan	...	...	...	61
Barsi Takli	...	...	...	133, 134
Barsur	...	...	...	144, 145, 146, 148, 157
Bastar	...	98, 107, 113, 144, 148, 150, 151, 152, 154, 156	...	177
Bataldah	...	...	...	50
Batihadim	...	...	...	50, 52, 53
Batihagarh	...	...	...	172
Beglar	...	...	...	24, 29, 93, 117, 134, 170
Benares	...	...	...	18, 98, 170
Bengal	...	...	...	57
Bennakarpara	...	...	...	...
Berar	...	63, 76, 78, 81, 90, 125, 126, 127, 133, 137, 140, 141, 201	...	11
Berdi	...	...	...	154
Beta	...	...	...	154
Betmaraja	...	...	...	75, 76, 77, 82
Betul	...	...	...	...

	PAGE
Bhadranaga	15
Bhadrapattana	147
Bhadresvara	13
Bhagavat	168
Bhagavati	103
Bhagiratha	56
Bhagwanlal Indrajī Pandit	173
Bhai Rajdeva	155
Bhairamadeva	155, 156, 196
Bhairamgarh	145, 156
Bhairava	152, 155, 196
Bhakamisra	29
Bhambhukadeva	49
Bhanara	106, 107
Bhandak	13, 15, 148
Bhandara	107
Bhandarkar, D. R.	109, 168
Bhandarkar, R. G.	3, 11
Bhanudeva	101, 123, 159, 195
Bhanugupta	44, 189
Bhanumitra	54
Bharasiva	125
Bharatichandra	54
Bharatpur	175
Bhatta Ballala	118
Bhattavila	98
Bhava Brahman	27
Bhavadeva	13, 92
Bhavanaga	125
Bhavani	133, 139
Bhavani Das	54
Bhavishya	58, 193
Bhayila	98

			PAGE
Bheraghat	...	...	25, 26, 32
Bhillama	...	...	134, 196, 197
Bhiloni	...	...	53
Bhima	...	...	62, 163, 195
Bhimapala	...	...	38
Bhimaratha	...	...	92, 190
Bhimasena I	...	...	83, 190
Bhimasena II	...	...	83, 190
Bhimesvara	...	...	170
Bhishani	...	...	34
Bhogavati	...	...	146, 147, 149, 151
Bhoja	...	...	30, 139, 163, 195
Bhojadeva	...	...	1, 2, 23, 62, 63, 123, 195
Bhojakata	...	...	175
Bhoningadeva	...	...	99
Bhonsla	...	...	87, 100, 198
Bhopalladevi	...	...	101
Bhramarakotya Mandala	...	...	150
Bhramarakuta	...	...	98
Bhramaravadra	...	...	98
Bhujabala	...	...	108
Bhupaladeva	...	...	155, 196
Bhupala Sahi	...	...	54
Bhutarya	...	...	11
Bhuvanaikamalla	...	...	163, 195
Bhuvanpala	...	...	49, 163, 194, 202
Bibhatsa	...	...	33
Bidar	...	...	132
Bihar	...	...	18
Biharidas	...	...	46
Bilahra	...	...	61
Bilhari	...	...	1, 22, 27, 29, 31, 75, 113
Bilaspur	...	...	96, 98, 106, 107, 108, 109, 110, 111, 112, 113, 114, 119, 120, 121, 122, 170

			PAGE
Bilhana	...	...	64
Bilvadraka	...	...	85
Bimbajee	...	...	117
Bina	...	...	42
Bindra Navagarh	...	...	98
Binka	...	...	95
Birkhedi	...	...	46
Bloch, Dr.	...	...	32, 67, 68, 171
Boramdeo	...	...	113, 162, 170
Boria	...	...	165, 166, 167
Borigama	...	...	152
Boyer, A. M.	...	...	172
Brahmadeva	...	...	3, 99, 115, 192
Brahmani	...	...	36
Brahmapuraka	...	...	57
Brahmi	...	...	14
Briggs	...	...	70
Brihatsamhita	...	...	109
Buddha	...	...	101, 102
Budha	...	...	26
Budhagupta	...	...	42, 189
Buldana	...	...	139, 140, 141, 142
Bundela	...	...	52, 202
Bundna	...	...	46
Bundelkhand	...	...	107
Burgess, Dr.	...	...	168, 171
Burha Mahadeva	...	...	165
Burhan Imad Shah	...	...	126, 201
Burhanpur	...	...	65, 67, 68, 69, 71, 73, 200
Burji-Baharam	...	...	126
Burud	...	...	64
Butunga	...	...	11

	C	PAGE
Cauvery	145
Chakadahi	29
Chakrahradi	29
Chakragotta	153
Chakrakota	152
Chakrakotya Mandala	150
Chakrakuta	147, 148, 153
Chakravarti	148
Chalukya	2, 3, 154, 193
Chamdraditya	144
Chamdraditya Nandanavana	145
Chamdraditya Samudra	144
Chamdradityesvara	144
Chammak	57, 81, 125
Champa	115
Champaranya	25
Champavatinagari	59
Chanda ...	13, 14, 15, 16, 106, 113, 148, 198	
Chandana	163
Chandella	155
Chandëri	50
Chandika	15, 36, 48
Chandives	140
Chandni	95
Chandpur	46
Chandrabhaga	81, 125
Chandrachudesvara...	...	110, 111
Chandragupta	87, 89, 189
Chandragupta I	84, 189
Chandragupta II	83, 189
Chandrehe	113
Chandrapura	81

			PAGE
Chandrapura <i>Samgamika</i>	...	...	81
Chandra Sahi	...	...	55, 197
Chandrasenadeva	...	...	160, 195
Chandur	...	...	81
Chang Bhakar	...	...	175
Chapka	...	...	158
Charmanika	...	...	125
Charwa	...	...	59
Chatoda	...	...	142
Chattulliha	...	...	18
Chauhan	...	...	175
Chauk Masjid	...	...	129
Chaunsath Jogini	...	...	32
Chaura	...	...	162
Chauragarh	...	...	56
Chavarapura	...	...	164
Chedi	... 2, 7, 8, 25, 27, 28, 29, 32, 39, 50, 75, 93, 99, 106, 107, 108, 110, 112, 119	...	
Chhalamattigandu	...	...	154
Chhallipataka	...	...	29
Chhandapallika	...	...	22
Chhapri	...	...	46, 162, 167
Chhattisgarh Division	... 17, 75, 84, 85, 86, 90, 106, 108, 120, 148, 163, 164	...	
Chhatrasala	...	...	52, 203
Chhatrasamvara	...	...	36
Chhinda	...	...	149
Chhindaka	...	...	144, 150, 153
Chhindwara	...	...	11, 81, 82
Chhitaku	...	...	114
Chhoti Deori	...	...	37
Chhuri	...	...	114
Chicholi	...	...	111

			PAGE
Chikamara	...	...	14
Chikambari	...	...	14
Chikhali	...	...	159
Chincholi	...	...	110
Chintadurga	...	...	13, 92
Chirmidhi	...	...	176
Chirul	...	...	16, 113
Chitorgarh	...	...	113
Chitrakuta	...	...	30
Chittor	...	...	49
Choda	...	...	26, 107
Chodaganga	...	...	108
Chododaya	...	...	154
Chola	...	...	144
Choralayi	...	...	31
Chullandaraka	...	...	169
Clive, Lord	...	...	117
Cousens, H.	...	...	21, 113, 135
Cuddapah	...	...	144
Cunningham, General Sir Alexander...	13, 15, 22, 38, 39, 50, 52, 66, 68, 83, 102, 108, 162, 166, 170		

D

Dabhala	...	...	75, 83
Dadiraya	...	...	56
Dahala	...	...	49, 75
Dahali	...	...	49
Dahibhanda	...	...	131
Daimapur	...	...	41
Dakini	...	...	35

			PAGE
Dakhin	...	...	66
Dakshina Kosala	...	...	17, 85, 106
Dakshina Rarhi	...	...	72
Dakshina Siva	...	...	58
Dalpatideva	...	...	155, 196
Dalpati	...	...	54, 197
Dalpatpur	...	...	46
Damau Dahra	...	...	168
Damodara	...	...	75, 189
Damodara Pandit	...	...	117
Damoh	...	...	49, 50, 51, 52
Dandakapura	...	...	106
Dandesh	...	...	66
Dandora	...	...	98
Danggini	...	...	35
Dantesvari	...	...	159
Dantewara	...	...	151, 152, 154
Dantidurga	...	...	10, 193
Dantiga	...	...	11
Danyal	...	...	66
Darbhamalaka	...	...	81
Darbhavahala	...	...	76
Dare Rahman	...	...	128
Darppahari	...	...	35
Daryaodeva	...	...	155, 196
Dasakumaracharita	...	...	173
Dattavada	...	...	152
Daud Khan	...	...	70, 200
Daulatabad	...	...	139
Dayama	...	...	134
Dayarama	...	...	55
Dayita I.	...	...	83, 190
Dayita II.	...	...	83, 190

			PAGE
Delhi	...	...49, 50, 117, 120, 199	
Deogiri	...	...134, 139	
Deokar	...	...124	
Deokongera	...	...160	
Deokut	...	...104	
Deoli	...	...10	
Deotek	...	...14	
Desala	...	...98	
Deva	...	...117	
Devadasa	...	...165	
Devadhya	...	...75, 189	
Devagana	...	...107	
Devagiri	...	...45, 154	
Devagupta	...	...17, 125	
Devahrada	...	...101	
Devanandi	...	...103	
Devapaladeva	...	...63, 64, 65, 195	
Devapala Mochi	...	...99	
Devapani	...	...109	
Devaraja	...	...58, 98, 109, 193	
Devasena	...	...17, 191	
Devasimha	...	...98	
Devi	...	...11, 117, 142	
Dewarbija	...	...113, 161	
Dhādiadeva Ranaka	...	...3	
Dhādibhamdaka Mahasamanta	...	...3	
Dhamoni	...	...47	
Dhamtari	...	...84, 98, 100, 104, 105, 123	
Dhānendri	...	...34	
Dhangar	...	...46	
Dhangatpataka	...	...1, 22	
Dhanora	...	...130	

				PAGE
Dhanya Vishnu	...	...	...	42, 43
Dhar	...	...	...	27, 64
Dhara	...	...	...	26, 44, 62, 63, 65
Dharana Mahadevi	...	...	...	149
Dharavarsha	...	...	...	144, 147, 194
Dharnidhara	...	...	...	28, 163, 194
Dhavalahara	...	...	...	29
Dhupgarh	...	...	...	58
Didwana	...	...	...	63
Digambara Jaina	...	...	...	10, 135
Dighi	...	...	...	29
Dikpaladeva	...	...	...	154, 196
Dilawar Khan	...	...	...	129
Dindvanakasthawa	...	...	...	63
Din-i-Ilahi	...	...	...	67
Dirghasakhika	...	...	...	29
Divamai	...	...	...	166
Domma	...	...	...	154
Donda	...	...	...	83, 85
Dongar	...	...	...	155
Dongargarh	...	...	...	161
Dongartal	...	...	...	5
Dosi	...	...	...	65
Dowden	...	...	...	50
Drug	...	...	...	98, 122, 123, 124
Dudia	...	...	...	81
Duduri	...	...	...	35
Dulah Rahman Shah Darwaza	...	...	...	128
Dulah Ramon Shah	...	...	...	129
Dunda	...	...	...	83
Durga	...	...	...	55
Durgaraja	...	...	...	76

			PAGE
Durgavati	...	...	54
Durjanamalla	...	...	54
Durjaya	...	...	154
Durlabhapura	...	...	23
Dvaravatika	...	...	75
Dwara	...	...	75

E

Early Guptas	...	...	42, 43, 44, 189
Egerton, R. E.	...	...	I
Ehani	...	...	35
Ehari	...	...	34
Ekadi	...	...	35
Ekasilanagari	...	...	154
Ellichpur	...	...	57, 76, 79, 125, 127, 130, 136
Ellora	...	...	10
Engini	...	...	35
Eraka	...	...	42
Eran	...	...	42, 43, 45
Esannoboas	...	...	85
Errakot	...	...	153

F

Faruqi	...	...	67, 69, 70, 71, 73, 74, 200
Fatahabad	...	...	137
Fatah Darwaza	...	...	126
Fatah Jang Khan	...	...	138
Fatakhhelda	...	...	140
Fatahullah Imad-ul-mulk	...	...	126, 132, 141, 201
Firahahta	...	...	56, 69, 78, 126, 132
Firoz Shah Bahmani	...	...	129
Fleet, Dr. J. F.	...	...	3, 22, 30, 57, 58, 63, 66, 75, 84, 86, 91, 125, 139, 169

				PAGE
		G		
Gadia	150, 157
Gahni	35
Gajala	98
Gaja Singha Durga	49, 50
Gamataiya	141
Ganapa	154
Ganapati	154
Gandai	98, 116
Gandhari	35
Ghandarvesvara	87
Gandhesvara	86, 87, 89, 101, 102
Ganesa	55
Ganga	11
Gangā	35
Gangadeva Pratihara	64
Gangadhara Pandit	112
Ganga Mahadevi	146
Gangasagara	170
Gangavadi	11
Ganges	85
Gangeyadeva	24, 25, 26, 29, 191
Ganjam	106
Ganggini	35
Garha	54
Garha Mandala	56, 197
Garhola	45, 46
Garuda	58
Gauda	10, 26, 109
Gaurisankara	36
Gautamiputra	125, 173
Gawilgarh	125, 126, 132
Gayakarnadeva	25, 27, 28, 31, 32, 37, 49, 107, 191
Ghagali	34

			PAGE
Ghasiraya	...	...	100
Ghatama	...	..	115
Ghataushari-sthana	...	...	65
Ghazni	...	...	128
Ghazni Khan	...	...	69, 200
Ghiyasuddin	...	...	51, 199, 200
Ghothapadrakagrama	...	...	114
Ghuikhed	...	...	76
Ghuikheta	...	...	76
Gobhilaputra	...	...	25
Godachha	...	...	168
Godavari	...	...	29, 148
Godihari	...	...	104
Goharwa	...	...	30
Gokul Prasad	...	...	84
Golhanadeva	...	...	37
Gond	...	...	41, 54, 197, 198
Gonna	...	...	103
Gopala	...	...	169
Gopaladeva	...	110, 162, 163, 164, 170, 194	
Gopalapura	...	...	28, 170
Gopala Sahi	...	...	54
Gopal Das Raja	...	...	67
Goparaja	...	...	44
Gopinatha	...	...	54
Gorakha	...	...	115
Goraksha Dasa	...	...	54
Gosaladevi	...	...	28, 31, 36
Goshthapali	...	...	23
Govardhanandu	...	...	144
Govinda I	...	...	114, 193
Govinda II	...	...	10, 193
Govinda III	...	...	10, 193

	PAGE
Govinda IV	11, 193
Govinda Appa	131
Govinda Chandra	107
Govinda Chudadeva	176
Govindaraja	76, 77, 154
Govindasimha	54
Guhila	49, 202
Gujarat	23, 27, 70, 84
Gulbarga	200
Gullu	93
Gunda	154
Gunda Mahadevi	146
Gunji	168
Gunora	60
Guptas, Early or Imperial	14, 42, 43, 44, 189
Guptas, Later	13, 85, 86, 87, 88, 91, 92, 93, 94, 101, 102, 113, 169, 190
Guptesvara	59
Gurjara	10, 18, 26, 31, 49, 63
Gurunda	117
Gurur	123

H

Haig, Major W.	129, 133, 136, 140, 191, 192
Haihaya	34, 93, 97, 98, 99, 100, 106, 108, 115, 116
Hajirajadeva, Nayaka...	99
Halayudha	72
Hamiradeva	154, 196
Hamsini	36
Hamsapala	25, 26
Hapathakasibhumi	29

			PAGE
Haradeva	...	...	78
Harchauka	...	...	175
Haribrahmadeva	...	...	99
Harigana	...	...	109, 111
Haripala	...	...	163
Harischandra	...	...	63
Harischandradeva	...	...	152, 194
Hariharadeva	...	...	54
Harinarayana	...	...	54
Haripura	...	...	59
Hari Raya Brahma	...	...	100
Harishena	...	...	17, 191
Harivarman Maharaja	...	...	66, 202
Harivatsakotta	...	...	58
Harsauda	...	...	65
Harsha	...	...	30
Harshadeva	...	...	30
Harshagupta	...	...	87, 89, 190
Harshapura	...	...	65
Harsharaja	...	...	49, 202
Harsud	...	...	65
Hasamuddin	...	...	51, 52
Hasan Abdul Sabzwari	...	...	68
Hasan Khan	...	...	70
Hastinapura	...	...	64
Hastin Maharaja	...	...	75, 189
Hathinavara	...	...	64
Hathphor	...	...	171
Hatkesvara	...	...	99
Hatta	...	...	53
Hattakesvarapuri	...	...	111
Hemadpanti	...	...	57, 135
Hemadrideva	...	...	134

	Page
Hidayat Ullah	47
Himalaya	63, 170
Himmat Khan	137
Himmat Simha Diwan...	157
Hindoria	53
Hirananda Sastri	14
Hiranyapura	81
Hiranyavaha	85
Hiranyavahin	85
Hirapura	128
Hirdesah	54
Hisamuddin	50
Hoshangabad	23, 58, 59, 60, 84
Hoysala	139
Hridayesa	55
Hridayesvara	55
Huen Tsiang	14
Hultsch, Dr. E.	20
Humayun Shah	133
Huna	25, 26, 189
Husain	130

I

Iftikhar	70
Imad Shahi	126, 127, 201
Inayat Khan	46
Indra	114, 193
Indrabala	14, 86, 87, 190
Indrajali	35, 113
Indranadi	147

	PAGE
Indrani	35
Indraraja III	10
Indravati	146
Ingali	139
Isanadeva	113
Isanavarman	65, 202
Ismail Khan, Nawab	128, 129, 136
Isvaravarman	65, 202
Isvari	35

J

Jabalpur	24, 31
Jagadapur	144, 146, 147, 150, 153, 155, 158
Jagaddeva	154
Jagadisapura	45
Jagadisarayadeva	155, 196
Jagannatha	54
Jagannath Puri	96, 170
Jagapala	97, 105
Jagapalapura	98
Jagasimha	97, 135
Jagatikesarin	154
Jagat Simha	54
Jagattunga	10, 193
Jagdekabhushana, Maharaja	144, 156, 194
Jaha	35
Jahangir	73, 137, 199
Jaipara	159
Jaitaraja	159, 195
Jaitugideva	64, 195
Jajalladeva I	19, 106, 108, 111, 112, 121, 148, 191

			PAGE
Jajalladeva II	...	98, 107, 108, 110, 112, 115, 139, 191	
Jajhanti	...	...	107
Jajpur	...	...	94
Jalakoika	...	...	122
Jalampur	...	...	46
Jalaukuhe	...	...	77
Jalaun	...	...	48
Jalavana	...	...	48
Jalgaon	...	...	142
Jallalakhoja	...	...	50, 52
Jaluka	...	...	77
Jamata	...	...	53
Jambavati	...	...	33
Jambudvipa	...	...	20
Jamna	...	...	42
Jamod	...	...	142
Janamejaya	...	...	92, 190
Janapala	...	...	163, 194
Janardana Upadhaya	...	...	80
Jangla	...	...	145
Janhu	...	...	163
Janhavi	...	...	35
Janjgir	...	...	98, 110, 116
Janoji	...	...	117
Jasalladevi	...	...	123
Jasarajadeva Maharanaka	...	...	165
Jatanpal	...	...	151
Jatharavadevi	...	...	32
Jatukarna	...	...	62
Jankhai	...	...	166
Jaulipatan	...	...	24
Jaulipattala	...	...	25
Jayadeva	...	...	98

			PAGE
Jayagovinda	...	...	55
Jayanatha	...	...	21
Jayani	...	...	36
Jayaraja	...	...	95
Jayasimha	...	...	58
Jayasimhadeva Kakatiya	...	...	155, 196
Jayasimhadeva Kalachuri	...	25, 26, 27, 28, 31, 32, 39, 111, 191	
Jayasimhadeva Nagavamsi	...	...	151
Jayasimhadeva Paramara	...	...	44, 62, 63, 195
Jayasvamini	...	...	22, 198
Jayatrapala	...	...	163, 194
Jayatsimha	...	...	98
Jayavardhana I	...	...	18, 194
Jayavardhana II	...	...	18, 194
Jayavarman II	...	...	64, 195
Jejabhuktika	...	...	106
Jejuraka	...	...	87
Jenkins, R.	...	...	1
Jepra	...	...	159
Jesus	...	...	71
Jhashini	...	...	34
Jhathamala	...	...	35
Jina	...	...	13
Jodhpur	...	...	63
Jogikasa	...	...	160
Jogimara	...	...	173
Jogimarha	...	...	171
Jogimatha	...	...	104
Jolka	...	...	77
Jubbulpore	...	20, 21, 23, 24, 25, 26, 28, 29, 31, 37, 39, 63, 75, 83, 106, 113, 170, 175	
Julachi	...	...	50
Janagadh	...	...	173
Jana Shahar	...	...	106
Jana	...	...	169

			PAGE
	K		
Kadambaguha	...	...	23
Kadua Padma	...	...	69
Kai	...	...	49
Kailasa	...	...	10
Kailwara	...	...	23
Kaisarkhan	...	...	70
Kaithora	...	...	53
Kakaira	...	...	101, 159, 195
Kakaraya	...	...	98, 123
Kakatiya	...	...	153, 155, 156, 196
Kala Bhairava	...	...	123
Kalachuri	.. 24, 26, 27, 28, 31, 37, 39, 40,	107, 109, 114, 123, 191, 192	
Kalamagaon	..	...	81
Kalamba	...	...	149
Kalanjara	..	...	13, 49
Kalemva	...	...	149
Kalhana	...	...	119
Kalika Purana	...	...	32
Kalindi	...	...	42
Kalinga	...	...	10, 25, 108
Kalingaraja	...	...	106, 120, 191
Kalivallabha	...	...	10
Kamadeva	...	...	123
Kamala-nayana	...	...	54
Kamalaraja	...	...	106, 108, 191
Kamargarh	...	...	67
Kamesvara	...	...	149
Kama Nayaka	...	...	151
Kamada	...	...	34
Kanauja	...	...	21, 30, 107
Kanchi	...	...	154
Kanda Dongar	...	...	98, 105

			PAGE
Kanda Ghudari Hill...	...	...	171
Kanhadadeva	...	...	163
Kanhana	...	...	11
Kanharadeva	...	...	147, 194
Kanjaharo	...	...	137
Kanjia	...	...	46, 47, 48
Kankali	...	...	113, 165, 166
Kanker	...	98, 101, 104, 123, 159, 160	
Kannaradeva	...	...	157, 194
Kanoda	...	...	53
Kantara	...	...	98
Kanthi	...	...	46, 121
Kanti	...	...	53
Kanyakubja	...	...	21, 40, 106
Kapalika	...	...	147
Kapasi	...	...	59
Kapila	...	...	64, 65
Kapilesvara temple	...	...	143
Karanabel	...	...	24, 26, 28
Karanja	...	...	76
Karanjachiraka	...	...	57
Karanjamalaya	...	...	76
Karanjaviraka	...	...	57
Karanjiya	...	...	47
Karikala	...	...	144
Karitalai	...	...	21, 28, 38
Karmakara	...	...	81
Karnadeva	...	2, 24, 25, 26, 27, 28, 29, 93, 191	
Karnaraja	...	...	101
Karnarjuni	...	...	116
Karnavati	...	...	24, 26
Karnna	...	...	54

			PAGE
Kartavirya	...	...	23, 30, 106
Kartikeya	...	...	123
Kasi	...	...	18, 24, 117
Kataka	...	...	94, 113
Katera	...	...	18
Kateraka	...	...	18
Kathiawad	...	...	84
Katni Murwara	...	...	22, 37, 39, 40, 75
Kaudia	...	...	85
Kaveri	...	...	144
Kawardha	...	...	113, 162, 165, 167
Kedara	...	...	112, 170
Kelod	...	...	5, 123
Keramarka	...	...	146
Kesarin	...	...	90
Kesava	...	...	87
Kesava Dosi	...	...	65
Kesava Nayaka	...	...	32
Keyuravarsha	...	...	22, 29, 31, 191
Khaddika	...	...	18
Khadgadeva	...	...	163, 194
Khadi	...	...	18
Khailpataka	...	...	1, 22
Khairagarh	...	...	113, 161
Khairha	...	...	24, 26
Khajarah	...	...	113
Khalari	...	...	3, 99, 100
Khalavatika	...	...	99
Khalchipur	...	...	52
Khalji	...	...	51, 200
Khamargor	...	...	53
Khandesh	...	...	66
Khandwa	...	...	59, 62, 65, 69, 72

			PAGE
Khan-i-khanan	...	...	135
Khargawan	...	...	176
Khariar	...	...	90, 97
Kharod	...	...	107, 113, 117
Kharpara	...	...	50
Kharparika	...	...	50
Khatla	...	...	74
Khemukhi	...	...	33
Kherla	...	...	78, 79, 129
Khetakapura	...	...	78
Khimidi	...	...	106
Khimlasa	...	...	45
Khizr Khan	...	...	70, 200
Khizr Shams Khan Khwaja	...	...	47
Khoh	...	...	21
Khudavand Khan	...	...	140
Khurai	...	...	42, 45, 47
Khurda	...	...	113
Khurshed Ali, Nawab	...	...	133
Khushkhabar Khan	...	...	123
Kielhorn, Dr. F.	...	1, 3, 13, 14, 17, 24, 29, 63, 69, 75, 90, 97, 99, 106, 111, 150	
Kikirda	...	...	122
Kikkida	...	...	122
Kinhikhetaka	...	...	57
Kinhivattara	...	...	77
Kira	...	...	25, 26
Kirkee	...	...	137
Kirtipala	...	...	163, 194
Kirtivarmadeva	...	...	107
Kirtistambha	...	...	49
Kisansingh Raja	...	...	130
Kodmalnar	...	...	146
Kogara	...	...	160

	PAGE
Kohaka	122
Kokalladeva I	23, 30, 31, 191
Kokalladeva II	24, 25, 26, 31, 191
Kolapur	57
Kolhapur	139
Kollapuraka	57
Komo Mandala	98, 106
Korba	120
Korea	176
Kosala	17, 23, 85, 86, 89, 188
Kosambi	112
Kosamdih	112
Kosgain	114
Kotapattana	115
Kotgarh	109, 111, 116, 120
Kotharaka Mandala	80
Kothari	119
Krenibhanaka	4
Krishna	159, 195
Krishna I	10, 193
Krishna II	10, 30, 193
Krishna III	10, 81, 193
Krishnā River	148
Krishna Deva	54
Krishna Raja	23
Krishna Sastri	144, 153
Krishna Vallabha	30
Kshattradharmini	34
Kuda Mahad	173
Kugda	109, 119
Kugwan	40
Kukda	122
Kukkuta	106

			PAGE
Kulapadar	...	...	89
Kulottunga I	...	...	144
Kumara	...	...	35
Kumaradeva	...	...	22, 190
Kumarapala	...	...	110
Kumara Vasanta	...	...	168
Kumbhati	...	...	112
Kumbhi	...	...	31
Kumbhipuri	...	...	165
Kundalpur	...	...	52
Kunga	...	...	25, 26
Kuntala	...	...	17, 24, 31
Kurapadra	...	...	89, 93
Kuruspal	...	...	147, 149, 152
Kusumabhoga	...	...	98

L

Lachhalladevi	...	...	109, 111, 119
Lachhamidei	...	...	155
Ladaha	...	...	109
Ladia	...	...	109
Lahada	...	...	109
Lahore	...	...	66, 71
Lajilal	...	...	59
Lakhanadon	...	...	57
Lakhanwada	...	...	142
Lakhnesvara	...	...	113, 117
Lakshmana	...	...	163, 195
Lakshmadeva	...	...	12, 62, 193
Lakshmadevi	...	...	12 3
Lakshmanaraja	...	...	23, 27, 28, 29, 31, 191
Lakshmana temple	...	...	14, 87, 88, 100, 103

			PAGE
Lakshmanesvara	...	...	114
Lakshmavarma	...	...	163, 194
Lakshmideva	...	...	100
Lakshmidevi	...	...	159
Lakshmidhara Sarman	...	...	160
Lakshmi Narayana	...	...	59, 162
Lalkhan Pathan	...	...	130
Lampata	...	...	35
Lampha	...	...	120
Lanji	...	...	18, 106, 148
Lanjika	...	...	106
Lapha	...	...	108, 120
Laria	...	...	109, 110
Lata	...	...	10
Latalaura	...	...	3
Later Guptas	...	...	190
Lattalur	...	...	3
Lattanur	...	...	3
Latur	...	...	3
Lavana	...	...	148
Lavananagara	...	...	23
Lemna	...	...	148
Lokesvara	...	...	146, 148
Lonar	...	...	141
Luders, Dr. H.	...	...	173
Lunga	...	...	120
Lungini	...	...	35

M

Machaka sihava	...	...	98
Madan Simha	...	...	54

			PAGE
Madatadhindhara	...	...	11
Madhava	...	...	154
Madhava Simha	...	...	54
Madhuban	...	...	93
Madhukara Sahi	...	..	55, 197
Madhunadi	...	...	125
Madhurantakadeva	...	...	147, 150
Madhusudana	...	...	73
Madhuvedha	...	...	89
Madhyadesa	...	...	63, 96, 112
Magadha	...	...	10, 89, 125
Magaradhaja Jogi	...	5, 15, 16, 61, 103, 113, 156, 161, 162, 165	
Mahaban	...	...	63
Mahabat Khan	...	...	132
Mahabbhavagupta	...	...	92, 190
Mahad	...	...	173
Mahadeva	...	..	58, 124
Mahadeva Kakatiya	...	...	154
Mahadeva Nayak	...	...	166
Mahadevi	...	...	129
Mahagarh	...	...	49
Maitra Jayaraja	...	...	96, 190
Mahakali	...	...	132
Mahakosala	...	...	14, 84, 85, 86, 90, 148
Mahamadpur	...	...	111
Mahamaya	...	..	105, 114
Mahamayi	...	...	101
Mahanadi	...	...	84, 85, 90, 94, 104, 108
Maharashtra	...	...	10
Maharashtrakuta	...	...	3
Maharsai	...	...	116
Mahasimha	...	...	54
Mahasivagupta	...	...	88, 92, 94, 101, 190

			PAGE
Mahasudevaraja	...	...	96, 97, 169, 190
Mahauda	...	...	63, 64
Mahavanasthana	...	...	63
Mahendra	...	...	84
Mahesa	...	...	165
Mahesadatta	...	...	43
Mahesvari	...	...	36
Mahidhara	...	...	28
Mahimadeva	...	...	163, 194
Mahipala	...	...	163, 194
Mahipaladeva	...	...	155, 196
Mahishasuramardini	...	...	157
Mahishmati	...	...	63
Mahmud, Nasiruddin	...	...	50, 199
Mahmud Shah Bahmani	...	...	126, 133, 201
Mahur	...	...	140
Maihar	...	...	40
Maila	...	...	134
Mailigideva	...	...	154
Makarapataka	...	...	25
Maktula	...	...	62
Malava	...	1, 17, 25, 32, 49, 50, 51, 63, 139	
Malavaka	...	...	32
Malik Raja	...	...	69, 200
Malipura	...	...	128
Malkapur	...	...	139, 140
Malkhed	...	...	58
Malhar	...	...	112
Mallala	...	...	112, 119
Mallar	...	...	112, 119
Malugi	...	...	134, 197
Malugideva	...	...	163
Malwa	...	...	45, 69, 200

			PAGE
Manadevi	...	...	103
Mananka	...	...	58, 193
Manapuram	...	...	58
Manavira	...	...	154
Mandala	...	...	54, 56
Mandapa Lurga	...	...	64
Mandava Mahal	...	...	123, 162
Mandhata	...	...	62, 63, 64, 66, 113
Mandhyata	...	...	122
Mandodari	...	...	33
Mandogarh	...	...	64
Mandu	...	...	64
Manohara Simha	...	...	54
Manohardas Kumar	...	...	66
Manpur	...	...	58
Mangrul	...	...	137
Manikyadevi	...	...	156
Mantrakuta	...	...	154
Manyakheta	...	...	10
Mariam	...	...	74
Marble Rocks	...	...	25
Mariadoh	...	...	53
Markanda	...	...	15, 113
Masakdevi	...	...	152
Masum Shah Maulavi	...	...	136
Mathura	...	...	173
Mathurasthana	...	...	63
Matri Vishnu	...	...	42, 43, 44
Mattamayura	...	...	23
Mattinandu	...	...	145
Mattinar	...	...	145
Maukhari	...	...	65, 202
Maurya	...	...	189

			PAGE
Mayur Bhanj	...	...	98
Mayuradhvaja	...	...	116
Mayuraketu	...	...	116
Mayurika	...	...	93
Mawai	...	...	175
Mechka Sihawa	...	...	98
Medapata	..	...	27
Mehkar	...	...	141
Mekala	...	..	17
Menkiddak	...	...	85
Metai	...	...	166
Mevad	...	...	25, 27, 49, 202
Mihirkula	...	...	43, 189
Mir Abdul Hak Kazi	...	...	129
Miran Adil Khan	...	...	70, 200
Miran Ghani	...	...	70, 200
Miran Husain Khan	...	...	70, 200
Miran Mubarik Khan	...	...	70, 200
Miran Mubarik Shah	...	...	70, 200
Miran Muhammad Khan	...	...	70, 200
Miran Muhammad Shah	...	...	70, 200
Miran Shah	...	...	70, 200
Mir Faridun Husain	...	...	137
Mir Muhammad Husain	...	...	137
Mir Muhammad Yusuf Neknam	...	...	137
Mirza Aman	...	...	136
Mirza Beg Khan	...	...	129
Mir Nazar Khusaro...	...	...	138
Mir Shah Husain	...	...	137
Mir Sharfuddin Husain	...	...	137
Mirzapur	...	...	98
Mithila	...	...	162
Miyan Bulay Bek	...	...	137

			PAGE
Mohali	...	...	46
Mohamagrama	...	...	11
Mohgaon	...	...	11
Mohod	...	...	63, 64
Mokasaves	...	...	132
Mokhalapataka	...	...	2
Momin Darwaza	...	...	141
Moradhvaja	...	...	116
Moti Mahal	...	...	54
Mubarak	...	...	69
Mubarak Shah	...	...	63, 67
Mubarik Khan	...	...	140
Mubarik Shah Chaukhandi	...	...	70
Mubarik Shah Faruqi	...	...	70, 71, 73
Mudari Buzurg	...	...	46
Mudhoji	...	...	129
Mugdhatunga	...	...	23, 31, 191
Mughal Records	...	45, 47, 59, 66, 67, 68, 71, 73, 127, 130, 131, 136, 137, 138, 199	
Muhammad	...	...	132
Muhammad Ashraf	...	...	138
Muhammad Husain Arab	...	...	68
Muhammad Ma'Ali Khan	...	...	140
Muhammad Ma'sum Bakri	...	...	66, 68
Muhammad Moizuddin	...	...	52
Muhammadpur	...	...	111
Muhammad Shah Bahmani	...	...	133, 137, 201
Muhammad Sharif	...	...	47
Muhasa	...	...	46
Muhas	...	...	53
Muktagiri	...	...	79
Muktavasthusthana	...	...	63
Multai	...	...	76, 77, 79, 82

				PAGE
Munjaraja	...	...	...	1
Muppidi	...	...	...	154
Murala	...	...	...	25
Murisinga	...	...	...	95
Mursinga	...	...	...	95
Murtaza Nizam Shah	...	...	...	126
Murwara.	...	...	...	21, 28, 40, 75
Mutavathusthana	...	...	...	63
Muttra	...	...	...	63
Mysore	...	...	...	17

N

Nagabala	...	...	...	22
Nagadeva	...	...	...	87
Nagadeya	...	...	...	22
Naga Narayana	...	...	...	15
Nagapura Nandivardhana	...	...	...	10
Nagod	...	...	...	22
Nagardhana	...	...	...	11, 18
Nagaudh	...	...	...	22, 75
Nagavamsi of Bastar...	144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 157, 194			
Nagavamsi of Kawardha	...	123, 162, 164, 166, 169, 194		
Nagpur	...	1, 2, 5, 11, 13, 24, 62, 82, 93, 100, 113, 114, 140, 161		
Nagpuri Darwaza	...	...	...	128
Nala	...	...	...	103
Naladeva	...	...	...	163, 194
Nalini	...	...	...	35
Nalipadra	...	...	...	89
Namaundi	...	...	...	25

	PAGE
Namadar Khan	129
Nandavali	106
Nandaraaja	77
Nandi	135
Nandini	33
Nandivardhana	11, 18
Nandu Thakur	100
Nanhwara	40
Nannadeva	14, 85, 87, 92, 119, 190
Nannaraja	13, 76, 77, 86
Nannesvara	87, 92, 190
Naokhala	16
Narahari Deva	54
Narainpura	53
Narasimhadeva, Gond Raja	54
Narasimhadeva, Kalachuri	25, 26, 28, 31, 32, 191
Narasimbadeva Kakatiya	155, 196
Narasimhadeva, Nagavamsi	151, 194
Narasimha Rai	78
Naravarman	2, 63, 195
Narayana	72, 99, 146
Narayanapura	108, 116, 146, 149
Narayanpal	146, 147, 149, 154, 157
Narendrasena	17, 191
Narmada	2, 5, 10, 31, 42, 54, 62, 63, 64, 72, 170
Narnala	13, 127, 132
Narsinghpur	61, 113
Nasik	173
Nasir Khan	70, 200
Nasiruddin Mahmud... ..	50, 199
Nattadevi	31
Nauganwa	65
Naugaon	65
Narmada	132

INDEX.

xxxix

			PAGE
Naurangshah	...	...	45
Navagamva	...	...	65
Navagrama	...	...	72
Navahatta	...	...	87
Navannaka	...	...	97
Nizam Ali Khan, Nawab	...	...	128
Nizam Shah Hazarat	...	...	79
Nawegaon	...	...	65
Nayani	...	...	36
Nekanam	...	...	137
Nepal	...	...	173
Niladambara	...	...	33
Nilkanthi	...	...	81
Nimar	...	...	113
Nipania	...	...	23
Nirupama	...	...	10
Nishkalanki	...	...	67
Nohala	...	...	22
Nonalla	...	...	106
Nripatibhushana	...	...	153, 194
Nripatunga	...	...	10

O

Odra	...	...	23
Oghadeva	...	...	22, 190
Oontiya	...	...	58
Orayuru	...	...	144
Orissa	...	...	14, 18, 90, 108, 148
Osmanabad	...	...	3
Oudh	...	...	96
Ousley, Major	...	...	60

				PAGE
		P		
Pachburja	...	...	...	131
Pachmarhi	...	...	...	58
Pachri	...	...	...	110
Padi	...	...	...	160
Padmahamsa	...	...	...	36
Padmahasta	...	...	...	36
Padmakunda	...	...	...	59, 72
Padmanabha	...	...	...	72
Padmavati	...	...	...	141
Padmesvara	..	..	...	73
Paduman Sethi	...	...	...	139
Pagara	...	...	...	58
Pairi	...	...	...	104
Pajani	...	...	...	110
Palama	...	...	...	134
Palavana	...	...	...	48
Pali	...	...	...	23, 112
Pallava	...	...	...	11
Pamgarh	...	...	...	96
Pamparaja	...	...	...	159, 160
Pamva	...	...	...	96
Panchahamsa	...	...	...	98
Panchgawhan	...	...	...	136
Pandava	...	...	...	103
Pandavi	...	...	...	33
Pandu	...	...	...	165
Pandya	...	...	...	25
Pangaraka	...	...	...	58
Panjapur Dargah	...	...	...	46
Panna	...	...	...	52, 202
Paramara	...	...	...	1, 62, 63, 64, 195
Parvati	...	...	...	33

			PAGE
Parivrajaka Maharajas	...	...	75, 83, 189
Parsvanatha	...	...	141
Patan	...	...	46
Patharia	...	...	110
Patinkar	...	...	24
Patna	...	...	93
Patpara	...	...	75
Pattasala	...	...	62
Pattinar	...	...	145
Patur Shaikh Babu	...	...	134
Paunar	...	...	11
Paundra	...	...	18
Pavarajjavataka	...	...	57
Pendaragrama	...	...	170
Pendra	...	...	98, 170
Penthama	...	...	86
Phanendri	...	...	34
Phuljhar (Zamindari)	...	...	85
Phundiya Bhoyar	...	...	79
Phuta Darwaza	...	...	66, 93
Phutera	...	...	53
Pimparipadraka	...	...	86
Pingala	...	...	33
Pinjar	...	...	135
Piparia	...	...	53
Pipparika	...	...	77
Pir Pathai	...	...	126
Pirzada	...	...	67
Pischel, Dr.	...	...	173
Pitamdas	...	...	46
Pithoria	...	...	46, 48
Pondi	...	...	22
Poratha	...	...	108

				PAGE
Potinar	...	...	...	113, 145
Prabhanjana	...	...	...	75, 189
Prabhasa	...	...	...	170
Prabhavati Gupta	...	...	...	17, 125
Pragvata	...	...	...	26
Prajapati	...	...	...	26
Pranavahattaka	...	...	...	88
Prasidhadhavala	...	...	...	31, 191
Prastaravataka	...	...	...	75
Pratapaditya	...	...	...	54
Pratapa Rudra	...	...	...	154
Pratapa Shah	...	...	...	59
Pravarapura	..	...	...	81, 125
Pravarasena I	...	...	...	17, 125, 190
Pravarasena II	...	...	...	17, 57, 81, 125, 190
Prayaga	...	...	...	24, 65, 170
Premanarayana	...	...	...	41, 55, 197
Prithuwardhana	...	...	...	18, 194
Prithvi Raja, Gond Raja	...	...	...	54
Prithvideva I	...	...	106, 108, 109, 120, 191	
Prithvideva II	...	98, 108, 109, 110, 111, 112, 115, 119, 121, 191		
Prithvideva III	...	...	...	107, 191
Prithvidhara	...	...	...	28
Prithvipala	...	...	...	115
Prithviraja	...	...	...	103
Prithvisa	...	...	...	106
Prithvishena I	...	...	...	17, 125, 190
Prithvishena II	...	...	...	17, 191
Prodaraja	...	...	...	154
Prola	...	...	...	154
Proleraja	..	..	...	154
Pujaripali	...	...	...	169, 170
Purnnaditya	...	...	...	103

	PAGE
Purushottama ...	27, 170
Purushottamadeva ...	155, 196
Purvarashtra ...	96
Pushkara ...	170

R

Rachhyamalla ...	11
Raghava ...	109
Ragholi ...	18
Raghuji I ...	117, 198
Raghuji II ...	117, 198
Raghuji III ...	117, 129, 198
Raghulliha ...	18
Raghunatha ...	54
Raghuraja ...	117
Raghurama ...	117
Rahatgadh ...	44
Raigarh ...	98, 177
Raipur ...	3, 14, 83, 85, 86, 90, 96, 97, 100, 101, 102, 104, 105, 109, 111, 116, 148, 159, 169
Raisen ...	45
Raja Alikhan ...	70, 73, 200
Rajabhushana, Maharaja ...	152
Rajadeva ...	123
Rajadeva, Kalachuri ...	110
Rajalla ...	106, 163, 194
Rajamala ...	97
Rajapura ...	147, 150, 164
Rajarshitulya kula ...	83, 190
Rajasekhra ...	24
Raja Simha ...	54

			PAGE
Rajaula	...	...	46
Rajim	...	...	13, 86, 89, 105
Rajivalochana	...	...	97, 103
Rajpaladeva	...	...	155, 196
Rajpali	...	...	95
Rajputana	...	...	49, 170
Rama's temples	...	...	97, 140, 143, 165, 166, 167
Ramachandra, Gond Raja	...	...	54
Ramachandra, Kalachuri	...	...	3, 192
Ramachandra, Nagavamsi	...	...	163, 195
Ramachandra, Yadava	...	...	3, 19, 100
Rama deva	...	...	99, 100, 196
Ramadeva, Maharaja	...	...	166
Ramadevi	...	...	22
Rama Nayaka	...	...	18
Rama Sahi	...	...	54
Rambhala	...	...	110
Ramgayadeva	...	...	156
Ramgarh Hill	...	...	171
Ramgiri	...	...	117
Ramnagar	...	...	54
Ramtek	...	...	3, 4, 18, 98, 100
Ramtekari	...	...	121
Ranajira	...	...	34
Ranakesarin	...	...	13, 89, 101
Ranavighraha	...	...	30
Raneh	...	...	53
Ranod	...	...	23
Rashtrakuta	...	...	3, 10, 30, 58, 76, 77, 81, 125, 193
Ratanadhwaja Jogi	...	...	15
Ratanpur	...	...	3, 5, 13, 19, 106, 111, 112, 114, 115, 116, 118, 119, 120, 123, 148, 162, 175
Ratha	...	...	98
Ratnadeva I	...	...	108, 111, 191,

				PAGE
Ratnadeva II	...	...	98, 108, 109, 111, 112, 119, 191	
Ratnadeva III	...	...	... 107, 108, 114, 191	
Ratnapura	...	...	... 108, 111	
Ratnapurushottama	...	...	... 103	
Ratnaraja I	...	...	... 106, 108	
Ratna Sena	...	...	... 54	
Ratnesa	...	...	... 106	
Rayapura	...	...	... 99	
Rohankhed	...	...	... 140	
Reva	...	...	... 63, 64	
Revanta	...	...	... 109	
Revaram Kayastha	...	...	... 116	
Rewah	...	...	... 58, 175	
Ridhali-devi	...	...	... 32	
Rikshini	...	...	... 34	
Rishigana Sustradhara	...	...	... 82	
Rudradeva, Gond Raja	...	...	... 54	
Rudradeva, Kakatiya...	...	...	... 154	
Rudrapratapadeva	...	...	... 155, 196	
Rudrasena I	...	...	... 17, 125, 190	
Rudrasena II	...	...	... 17, 125, 190	
Rudresvaradeva	...	...	... 157	
Rupnath	...	...	... 20, 168	
Rustam Khan	...	...	... 129	

S

Sabala Simha	...	...	... 54
Sabhasimhadava	...	...	... 40
Safdar Khan	...	...	... 48
Sahaspur	...	...	... 123, 164

			PAGE
Sahasra Bahu	...	...	123
Sahasrarjuna	...	...	23, 25, 28, 110
Sahawan	...	...	46
Sahdoi	...	...	23
Sahilla Thakkura	...	...	97
Sailavamsa	...	...	18, 194
Sailodbhava	...	...	18
Sainkhera	...	...	61
Sairatharaja	...	...	152
Sajjahali	...	...	23
Sakhor	...	...	53
Sakini	...	...	34
Sakti	...	...	168
Saktichandra	...	...	163, 194
Salabat Khan	...	...	129
Salonatunga	...	...	103
Salmaliya	...	...	97
Samba	...	...	107
Sambalapattala	...	...	31
Sambalpur	...	...	91
Sambilaka	...	...	97
Samgrama Simha	...	...	118
Samkaragana	...	...	23, 29, 31, 191
Samkara Narayana	...	...	39
Samkari, <i>river</i>	...	...	164
Samkhini, <i>river</i>	...	...	154
Samkshobha	...	...	75, 189
Samudragupta	...	...	42, 50, 84, 189
Samtinatha	...	...	37
Sangrama Sahi	...	...	54, 56, 197
Sankari, <i>river</i>	...	...	164
Saonta	...	...	98
Saptasya	...	...	109

			PAGE
Sarabha	...	...	44
Sarabhapura	...	... 90, 96, 97, 169, 190	
Saraharagarh	...	...	98
Sarangarh	...	...	90, 169
Sarasavahala, <i>river</i>	...	...	76
Sarasvati	...	...	81
Sarasvatisthana	...	...	64
Sarguja	...	...	98, 172
Sarvadeva	...	...	110
Sarvavandana	...	...	163, 194
Sarvavarman	...	...	65, 202
Sarvvatomukhi	...	...	33
Satajuna	...	...	63
Satami Samvara	...	...	34
Satara	...	...	117
Satchidananda	...	...	91
Satgaon	...	...	141
Satyaki	...	...	10
Satyasraya	...	...	2
Satephal	...	...	143
Saubhagypura	...	...	23
Sangor	...	... 44, 45, 47, 48	
Saunrai	...	...	46
Sauvardhana	...	...	18, 194
Savanta	...	...	98
Semaria Khurd	...	...	46
Semarsal	...	...	121
Seunachandra	...	... 134, 196, 197	
Seoni	...	...	29
Seorinarayan	...	... 110, 116	
Setabhadra	...	...	21
Sethi Kanthataiya	...	...	141
Sewani	...	...	81

			PAGE
Shah Alam	...	...	128, 200
Shah Alam, Ghazi	...	...	131, 199
Shahabuddin	...	...	126
Shahjahan	...	...	45, 47, 66, 68, 137, 199
Shah Jahanabad	...	...	137
Shah Muhammad Khan	...	...	131
Shah Rahman Ghazi	...	...	128
Shakarkhelda	...	...	140
Shandini	...	...	33
Sherbaig	...	...	136
Sherkalandar Sayyid	...	...	68
Shimoga	...	...	17
Shujat Khan	...	...	129
Siddhesvara	...	...	109
Sihawa	...	...	104, 106, 123
Sihora	...	...	24, 41
Siladitya	...	...	102
Sikha	...	...	32
Singhanddeva, Srimat Pratapa Chakravarti	...	...	139
Simhanadeva	...	...	3, 100, 192
Simhapuri	...	...	38
Simharaja	...	...	101, 159, 195
Simhasahi	...	...	55
Simhasimha	...	...	34
Simra	...	...	40, 41
Sinda	...	...	146, 147
Sindhia	...	...	65
Sindhuraja	...	...	1, 62
Sindkhed	...	...	142
Sindurmangu	...	...	98
Singorgarh	...	...	49, 56
Sinpur	...	...	14, 85, 86, 88, 96, 101, 102, 103, 114, 135, 169
Sirsahi	...	...	96

	PAGE
Sitabaldi	2
Sita Bengara	171
Sitamarhi	120
Sitapari	46
Siva 53, 64, 65, 107, 108, 110, 112, 117, 144, 145, 149, 169	
Sivadeva	122
Sivadurga	122
Sivagupta	86, 102, 114, 190
Sivapura	122
Sivasimha	54
Siyaka	1, 195
Skanda	35
Smith, V. A.	85, 173
Sodhadeva	59, 73
Sohagpur	23, 58, 59
Sohkaran	48
Somachandra	59, 195
Somaladevi	108
Somanatha	23, 27
Somarajadeva	160
Somaraju "	151
Somaripet	79
Somavamsi	90, 154, 190
Somesvara or Somanatha	23, 26
Somesvara minister	29
Somesvaradeva	107, 146, 147, 148, 149, 150, 194
Somesvaradeva Rajabhushana	159
Son "	85
Songaon	81
Sonos	85
Sonpur	91, 108
Sorār	98, 124
Sorātha	104

INDEX.

			PAGE
Sonthe	...	...	110
Sonthiva	...	...	110
Stravasti	...	...	96
Srimalladeva	...	...	113
Srimangala	...	...	88
Sripura	...	...	85, 86, 89, 96, 169
Srisahika	...	...	96
Srisangama	...	...	104
Srisankaragana	...	...	37
Srivairagyamatha	...	...	240
Srivardhana I	...	...	18, 194
Srivardhana II	...	...	18, 194
Srivardhanapura	...	...	18
Srivardhana Vaidyaputra	...	...	120
Stevenson, Rev. Dr.	...	...	31
Sthirachitta	...	...	33
Subhatavarman	...	...	63, 195
Sudhaladeva	...	...	91
Sugata	...	...	13
Sukirti	...	...	55
Sultan Khan	...	...	126
Sumangala	...	...	87
Sunarpal	...	...	151
Sundari	...	...	55
Sundarikamarga	...	...	85
Sunni	...	...	132
Sunwaho	...	...	53
Sura	...	...	83, 190
Surasmichandra	...	...	42
Suratana Simha	...	...	54
Suryabhanu	...	...	54
Suryaghosha	...	...	13
Suryayama	...	...	89

	PAGE
Susarman	75
Susi	29
Suvarnapura	108
Suvarna Nadi	83
Svamin	98
Svasaga	29
Svetabhadra	21
Swamikaraja	75, 77
Syamaladevi	25, 26, 49

T

Tailapadeva	154
Taj Muhammad	3
Takari	36, 64, 65
Takaristhana	64, 65
Talahari	98, 106, 115
Talahali	98, 116
Talapasimha	118
Talapurumshaka	10
Tamanala	98
Tamnar	98
Tamradhvaja	116
Tankari	36
Tarachandra	54
Taradatta	187
Tarapur	142
Tathagata	102
Tatiya Pandit	48
Tayin	13
Tejalladeva	110, 116

			PAGE
Tekkali	...	...	134
Teli Raja	...	...	22
Temara	...	...	149, 152
Terama	...	...	98
Teramva	...	...	33
Teranta	...	...	33
Tewar	...	23, 24, 26, 27, 31	37, 38, 40, 63, 75, 106, 170
Thakini	...	...	34
Thanora	...	...	23
Thanegaon	...	...	11
Thatthari	...	...	34
Thirachitta	...	...	33
Tibet	...	...	173
Tigwan	...	...	21, 40
Timarni	...	...	59
Tinsua	...	...	46
Tirathgarh	...	...	157
Tivaradeva	...	...	14, 85, 86, 89, 90, 92, 190
Tivarekheta	...	...	76
Tiwarkhed	...	...	76, 77, 82, 125
Todankana	...	...	89
Togra	...	...	73, 74
Tola	...	...	41
Toramana	...	...	43, 189
Tribhuvanadeva	...	...	91
Tribhuvanamala, Kakatiya	...	...	154
Tribhuvanamalladeva, Maharajadhiraja	...	...	2
Tribhuvana Raya	...	...	54
Trikalinga	...	...	93
Trikalingadhipati	...	...	93
Trilla	...	...	118
Triपुरi	...	2, 23, 24, 27, 30, 31, 37, 38, 39, 40, 75, 93, 106,	175
Tripuristhana	...	...	63

	PAGE
Tritasaurya	106
Trivikrama	73
Trivikramasena	57
Tufal Khan	127
Tughalak	51, 199
Tumma ana	91, 106, 108, 111, 112, 120
Tundaraka	169
Tundra	169
Tunga	10
Tungabhadra, <i>river</i>	10
Turenga	93
Turk	199
Turturiya	102
Turushka	2, 31

U

Uchahadanagara	38
Uchahra	38
Uchchakalpa	22, 190
Udaya	98
Udayaditya	1, 25, 26, 49, 62, 63, 195
Udayagiri	83
Udayana	13, 87, 92, 190
Udayasimha	54
Udayavarmadeva	63
Uddyota	160
Udra	148
Ugra Sena	54
Uha	35
Ujjar Sagar	166
Ujñethi	46

			PAGE
Uthanadeva	...	...	110
Umadeva	...	...	21
Umardha	...	...	59
Ummadadeva	...	...	40
Unchahra	...	...	22, 38
Undapura	...	...	65
Undikavatika	...	...	58
Uparahada Mandala...	...	...	45
Uparkot	...	...	173
Upendra	...	...	72
Usuva	...	...	108
Uttala	...	...	35

V

Vadahara	...	...	98
Vadanakumari	...	...	155
Vadauda	...	...	64
Vadhrira	...	...	11
Vagharaja	...	...	101, 104, 123
Vaharendra	...	...	114, 115, 192
Vairagara	...	...	106
Vairisimha, Guhila	...	...	25, 26
Vairisimha I, Paramara	...	...	1, 195
Vaishnavi	...	...	34
Vaitarani	...	...	94
Vajjuka	...	...	106
Vajra	...	...	147
Vajrapani	...	...	38
Vakpatirajadeva	...	...	62, 195
Vakaradhavala	...	...	103

	PAGE
Valabhi	84
Vakataka	17, 81, 125, 190
Vallabhadeva	163, 194
Vallabharaja	30, 109, 111, 112, 119
Vamandapati	95
Vallabhasagarsarasa...	109
Vanapadra	89
Vanarasi	134
Vanari	110
Vanavauda	108
Vandhani	35
Vanchha	163
Vanga	25
Vanikotta	159
Vannigaon	51
Vappuka	11
Varahadatta	43
Varahamihira	109
Varahi	33, 169
Varanasi	170
Vardhamana	52
Vargullaka	89
Varma	89
Vasata	89
Vasithiputa	168
Vasudeva, Gond Raja	54
Vasudeva, Nayaka	159
Vasudeva, Panchahamsa	98
Vatagartika	29
Vatapallika	83
Vatapuraka	57
Vaya	165
Vembara	17

	PAGE
Venganga, <i>river</i> ...	29
Vengi ...	147
Veni, <i>river</i> ...	27
Vibhishana ...	83, 190
Vida ...	23
Vidarbha ...	81
Videsaditya ...	103
Vihara ...	98
Viharisimha, Gond Raja ...	54
Vijanapala ...	163, 194
Vijayapala ...	49, 202
Vijayasimha ...	25, 26, 49, 202
Vijayasimhadeva ..	28, 31, 36, 191
Vijjana ...	163
Vikannadeva ...	110
Vikramaditya VI ...	2, 193
Vikramaditya, Kalachuri ...	24, 191
Vikramaditya, Feudatory Chief ...	10
Vimanapura ...	23
Vinasana ...	63
Vindhya ...	18, 63
Vindhyaavarman ...	63, 195
Vindhya Vasini ...	147
Vinitapura ...	18, 90, 94, 95
Virachoda ...	148
Viranarayana, Gond Prince ...	55, 197
Viranarayanadeva, Kakatiya ...	155, 196
Viraramadeva ...	38
Virasimha, Gond Raja..	54
Virasimhadeva, Kakatiya ...	155, 196
Virendri ...	34
Viruparaja ...	103
Vishmapala, Nagavamsi ...	163, 194

INDEX

lvii

	PAGE
Vishnu ...	42, 43, 54, 72, 73, 89, 101, 103, 162
Visvamisra Gotriya ...	202
Visvanathpali ...	177
Visvesvara ...	113
Vitthala ...	165
Vopadeva ...	101, 159, 160, 195
Vrihaspati ...	123
Vyaghra, Kanker Chief ...	123, 159, 195
Vyaghra, Uchchakalpa Maharaja ...	22, 190
Vyapura Mandala ...	2

W

Wairagarh ...	106, 148
Warangal ...	154
Wardha ...	10, 11, 81
Wasli Sahib ...	60
Wilkinson, Major ..	13
Wun ...	143

Y

Yadava ...	3, 10, 18, 139, 196
Yadava Raja, Gond Raja ...	54
Yalavana ...	48
Yama ...	34
Yamuna ...	33
Yasahkarna ...	24, 25, 26, 27, 28, 31, 54, 107, 191
Yasaschandra ...	54
Yasoraja ...	128, 163, 194
Yasovarman ...	30, 63, 195

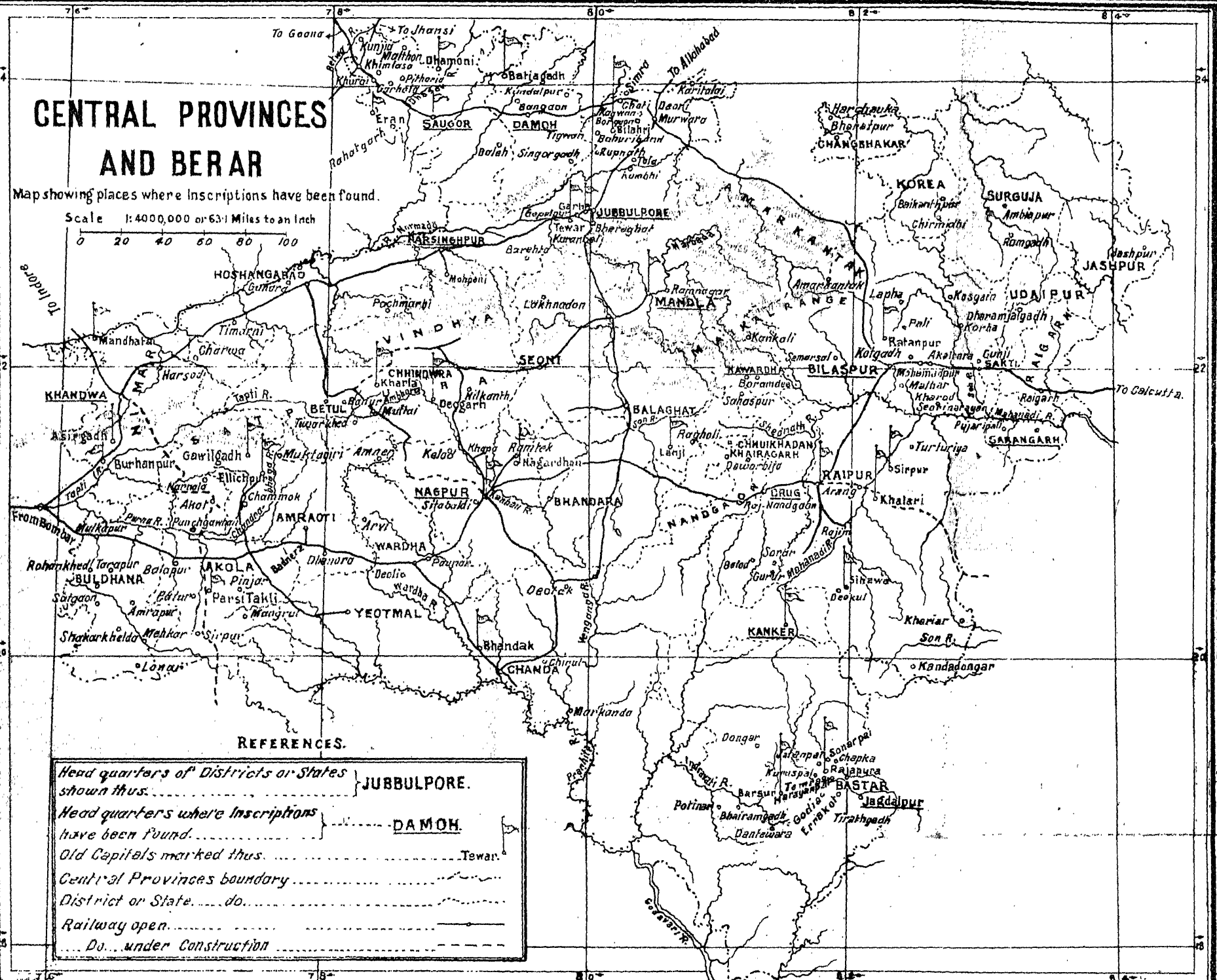
	PAGE
Yauvanasva	15
Yayati (Mahasivagupta)	18, 92, 190
Yayatinagara	18, 90
Yelburga	147
Yoginipura	50
Yuddhasura	76, 77
Yuvarajadeva I, Kalachuri	23, 28, 29, 31, 191
Yuvarajadeva II, Kalachuri	24, 26, 31, 191
Z	
Zarif Faruqi	47

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